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*With the fraternal compliments of
the Grand Lodge of Pennsylvania, F. & A. M.,
George W. Kendrick, Jr.,
Grand Master.*

November, A.D. 1906, A.L. 5906.

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(Franklin, B.)
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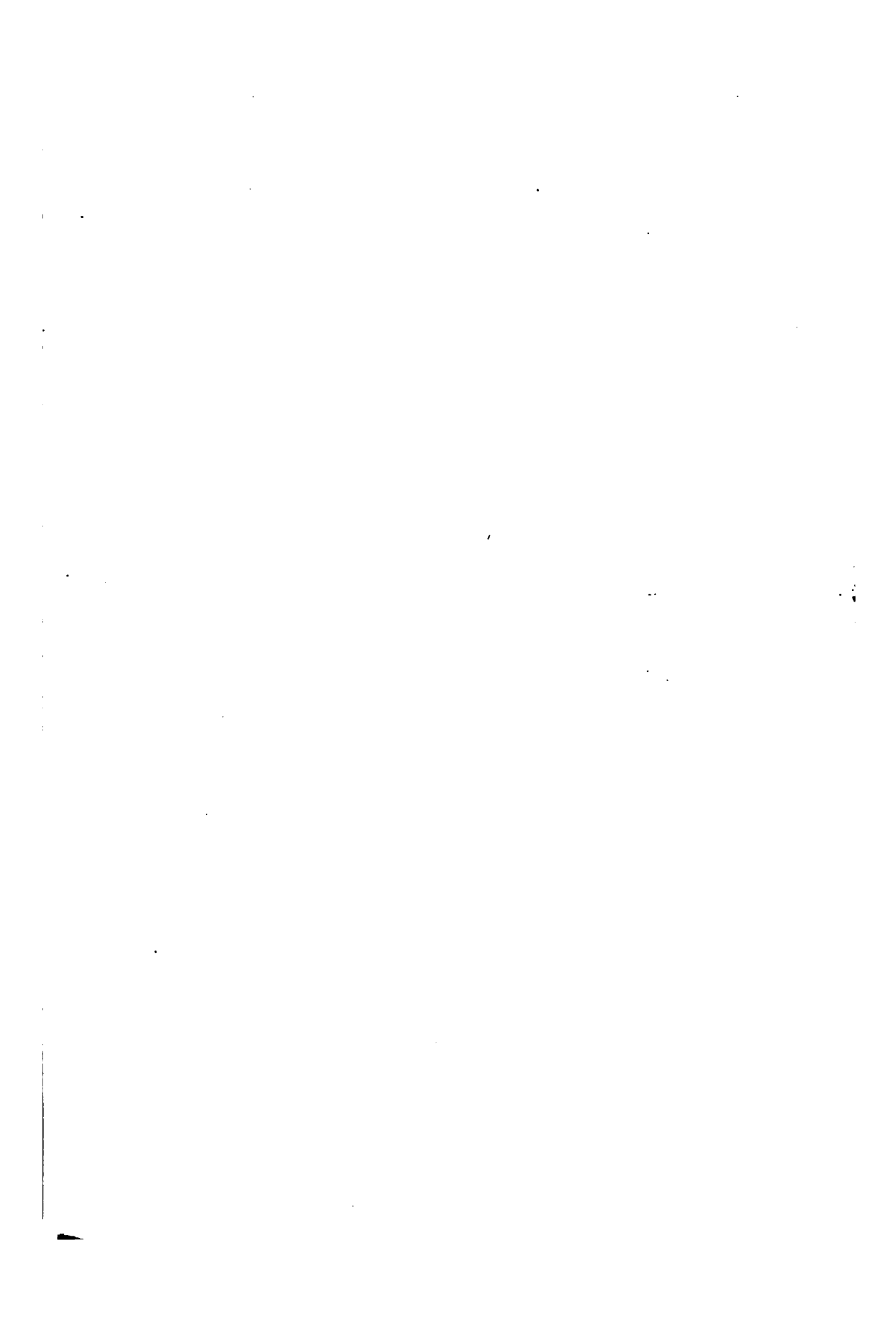
GRAND LODGE OF PENNSYLVANIA

F. & A. M.

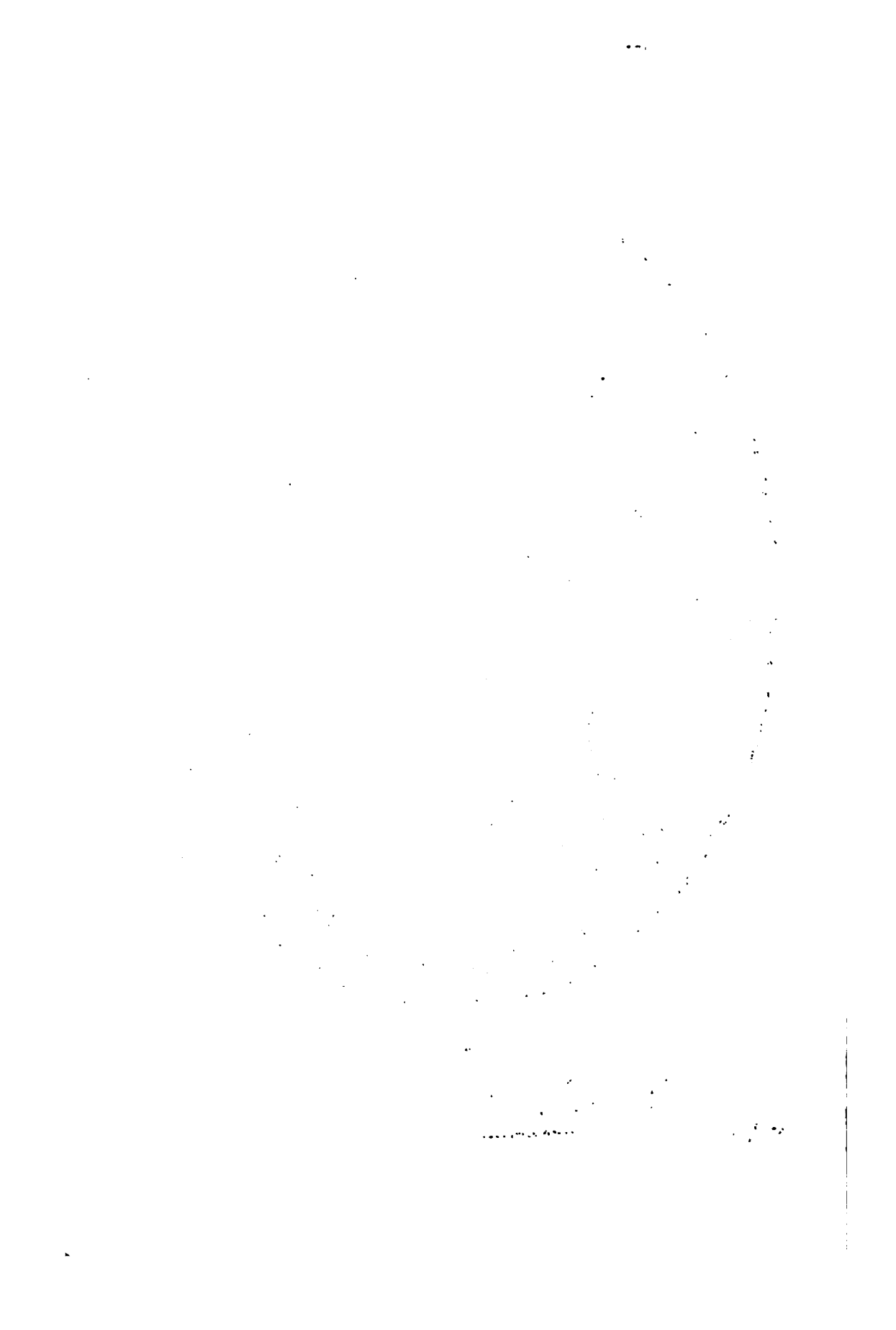
Memorial Volume

FRANKLIN

BI-CENTENARY CELEBRATION







PROCEEDINGS OF THE RIGHT WORSHIPFUL GRAND LODGE

OF THE MOST ANCIENT AND HONORABLE
FRATERNITY OF FREE AND ACCEPTED
MASONS OF PENNSYLVANIA, AND MASONIC
JURISDICTION THEREUNTO BELONGING

AT ITS CELEBRATION OF THE

Bi-Centenary of the Birth of Right Worshipful Past Grand Master Brother Benjamin Franklin

HELD IN THE MASONIC TEMPLE, IN THE CITY OF PHILADELPHIA
ON WEDNESDAY, MARCH THE SEVENTH
A. D. 1906 — A. L. 5906

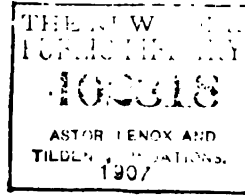
TOGETHER WITH AN ACCOUNT OF THE MEMORIAL SERVICE AT
HIS TOMB, ON THURSDAY, APRIL THE NINETEENTH
A. D. 1906 — A. L. 5906

1906
GRAND LODGE OF PENNSYLVANIA
PHILADELPHIA



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Entered according to the Act of Congress, in the Year 1906, in the Office of
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Committee on Memorial Volume

9

Brother GEORGE W. KENDRICK, JR., R. W. Grand Master,
Brother JAMES M. LAMBERTON, Junior Grand Deacon,
Brother JULIUS F. SACHSE, P. M. Lodge No. 91.

*An Edition of Two Thousand Copies has been printed
of which this is No. 1442*



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Franklin

Bi-centenary Celebration

INTRODUCTION

At the Annual Grand Communication of the Grand Lodge of Pennsylvania, held on St. John the Evangelist's Day, December 27, A. D. 1905, A. L. 5905, in the Masonic Temple, corner of Broad and Filbert Streets, Philadelphia, R. W. Grand Master Brother JAMES W. BROWN, in his valedictory address, said:

"I have referred to BENJAMIN FRANKLIN in a previous paragraph, the fourth Grand Master of Masons in Pennsylvania, a patriot, a statesman, one of the most gifted of men, earning from his efficient abilities the name of "The Many-Sided Franklin," a strong figure in our national history, the companion of WASHINGTON, the country's Representative abroad during the darkest days of the young republic, an enthusiastic Freemason, and history shows his participation in Masonic functions while in England and in France. Time does not permit me to dwell upon his career, but this Grand Lodge cherishes and reveres his memory, and it seems fitting that we commemorate the approaching 200th anniversary of his birth. I am glad that an appropriation was made by the Grand Lodge

1706—The Franklin Bi-centenary—1906

to permit an exhibition of his relics under the auspices of the Committee on Library."

At the same Grand Communication, R. W. Grand Master Brother GEORGE W. KENDRICK, JR., in his inaugural address, said:

"The year 1906 marks the 200th anniversary of the birth of BENJAMIN FRANKLIN, the distinguished statesman, scientist, diplomat and Mason. It is my intention to commemorate the occasion with appropriate exercises at our March Communication, and I trust we may have a very large attendance.

"There will be an exhibition of Frankliniana under the direction of the Committee on Library during the month of March, to which I invite the attention of the Craft, as it will be well worthy of a visit."

At the Quarterly Communication of the Grand Lodge, held on Wednesday evening, March 7, A. D. 1906, suitable commemorative exercises were held as arranged by the R. W. Grand Master, which are herein recorded.

At the conclusion of the programme, on motion of Brother JAMES M. LAMBERTON, the following resolution was unanimously adopted:

"Resolved, That there be prepared and published, under the direction of the Right Worshipful Grand Master, a complete account of the exercises of this evening, and those of April 19th, A. D. 1906, together with other suitable matter relating to Right Worshipful Brother BENJAMIN FRANKLIN."

Introduction

The catalogue of the Loan Exhibition of Frank-
liniana is given at the end of this volume.

The Legislature of the State of Pennsylvania, at its Session of 1905, by an Act approved the 11th day of May, A. D. 1905 (P. L. 522), appropriated the sum of \$20,000 to "the American Philosophical Society, held at Philadelphia, for promoting useful knowledge, to defray the expenses of the proposed celebration of the 200th Anniversary of the birth of Benjamin Franklin." The preamble of the Act is as follows:

"Whereas, The two hundredth anniversary of the birth of Benjamin Franklin will occur on the seventeenth day of January, Anno Domini one thousand nine hundred and six;

"And whereas, by his services to the city of Philadelphia in suggesting and promoting the first public library established in this country, the school which subsequently developed into the University of Pennsylvania, the Pennsylvania Hospital, the American Philosophical Society, the formation of the first Masonic lodge established in America, and other institutions of charity and learning;

"By his services to Pennsylvania in the defense of its frontier against the French and Indians, in resisting the unjust claims of the proprietors, as a member of the Assembly and its Speaker, as the agent of the Colony of England, as president of the convention which framed the first Constitution for the State, and as president of the State for three consecutive terms;

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“By his services to all the colonies in defending their rights and advancing their interests abroad, and as a member of the Continental Congress in promoting their development and formation into an independent nation;

“By his services to the United States as a Commissioner, and subsequently as their sole Plenipotentiary at the court of France, during the revolution, under circumstances most difficult and discouraging, which were of decisive benefit and effect in establishing the Independence of the United States, and as a delegate from Pennsylvania to the convention which framed the Constitution of the United States; and,

“By his contributions to knowledge, through his discoveries in electrical and other sciences, he earned the grateful remembrance of the people of this State, and it is proper that the approaching bi-centenary of his birth should be appropriately celebrated.”

While the other statements in this preamble may or may not be accurate, the statement that FRANKLIN promoted “the formation of the first Masonic lodge established in America,” can hardly be said to be accurate, when we recall the old account book, now in the Collection of the Historical Society of Pennsylvania, “Liber B,” of St. John’s Lodge, Philadelphia, of which FRANKLIN became a member; for from this book it appears that he was initiated in February, A. D. 1730-1. An account of that Lodge is given in this volume.

Introduction

The celebration under the auspices of the American Philosophical Society, or "The Franklin Bi-centenary" as it was called, which began on Tuesday, April 17th, with a public reception of delegates from foreign Societies, and ended with a dinner at the Hotel Bellevue-Stratford on Friday evening, April 20th, included a function in the Academy of Music, under the direction of the University of Pennsylvania, at which an oration was delivered by the Honorable HAMPTON L. CARSON, LL.D., Attorney General of Pennsylvania, and honorary degrees were conferred upon a number of distinguished persons, including Brother EDGAR F. SMITH, President of the American Philosophical Society and Vice Provost of the University of Pennsylvania, and Brother EDWARD VII, King of Great Britain and Ireland and Emperor of India, M. W. Past Grand Master of England; and a public meeting of the Society in the Academy of Music, at which Brother the Honorable SAMUEL W. PENNYPACKER, LL.D., Governor of Pennsylvania, presided as Patron of the Society.

A very cordial and urgent invitation was extended by the President of the American Philosophical Society on its behalf, to the Grand Master of Pennsylvania, R. W. Brother GEORGE W. KENDRICK, JR., to take charge of a memorial service, to be held on the afternoon of Thursday, April 19th, at the tomb of FRANKLIN, where he was laid to rest April 19th, A. D. 1790, as he had been Grand Master of Masons in

1706—The Franklin Bi-centenary—1906

Pennsylvania in the early part of the eighteenth century.

This invitation was accepted, and an account of the service is given in this volume.

The first Book of Constitutions of the Grand Lodge of England, was prepared by the Reverend Brother JAMES ANDERSON, D.D. (one of the Grand Wardens in 1723), approved by the Grand Lodge January 17, A. D. 1722-3, and published under the title of "The Constitutions of the FREE-MASONS. Containing the History, Charges, Regulations, &c of that most Ancient and Right Worshipful FRATERNITY. For the Use of the LODGES." It was printed in London "by WILLIAM HUNTER, for JOHN SENEX at the *Globe*, and JOHN HOOKE at the *Flower-de-luce* over-against *St. Dunstan's Church*, in *Fleet-street*. In the Year of Masonry 5723 *Anno Domini* 1723."

It was reprinted in Philadelphia in A. D. 1734 by FRANKLIN, and was the earliest Masonic book printed in America, and is here reproduced in fac-simile.

At the Quarterly Communication, held June 6, A. D. 1906, the R. W. Grand Master announced that he had appointed Brothers JAMES M. LAMBERTON and JULIUS F. SACHSE to prepare a memorial volume.

THE CELEBRATION

The programme was as follows:

1. The first part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

2. The second part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

3. The third part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

4. The fourth part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

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12. The eleventh part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

13. The twelfth part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

14.



**THE GRAND OFFICERS AND THE COMMITTEE
ON MEMORIAL VOLUME**

GEORGE B. ORLADY
R. W. DEPUTY GRAND MASTER

WILLIAM L. GORGAS
R. W. JUNIOR GRAND WARDEN

GEORGE W. GUTHRIE
R. W. SENIOR GRAND WARDEN

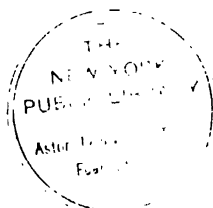
GEORGE W. KENDRICK, JR.
R. W. GRAND MASTER

WILLIAM A. SINN
R. W. GRAND SECRETARY

THOMAS R. PATTON
R. W. GRAND TREASURER

JULIUS F. SACHSE

JAMES M. LAMBERTON





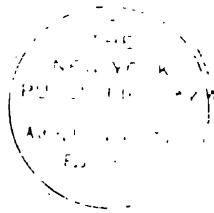
Dear Mr. Franklin,

Yours truly,
Benjamin Franklin



Your affectionate Brother
Wm. D. Serv.

B. Franklin Lill.
Pensylv.



CELEBRATION
OF THE
TWO HUNDREDTH ANNIVERSARY
OF THE BIRTH OF
Brother Benjamin Franklin

BY
The Right Worshipful Grand Lodge

OF THE MOST ANCIENT AND
HONORABLE FRATERNITY OF

Free and Accepted Masons of Pennsylvania
AND MASONIC JURISDICTION THEREUNTO BELONGING

AT THE QUARTERLY COMMUNICATION

HELD IN THE
MASONIC TEMPLE
IN THE CITY OF PHILADELPHIA

ON WEDNESDAY, MARCH SEVENTH, A. D. 1906, A. L. 5906
AT 7 O'CLOCK P.M.

PROGRAMME

1. THE FELLOW-CRAFTS SONG. *Delafaye*

(From Anderson's "Constitutions," reprinted by Franklin in 1734)

"Hail *Masonry!* thou *Craft* divine!
Glory of Earth, from Heav'n reveal'd;
Which dost with Jewels precious shine,
From all but *Masons Eyes* conceal'd."

2. "THE EARTH IS THE LORD'S" *Gerrish*

3. "OUR LAND, O LORD, WITH SONGS OF PRAISE". *Schnecker*

4. ANTHEM *Vinton*

Hail! Mysterious Glorious Science
Which to discord bids defiance,
Harmony alone reigns here,
Come let's sing to Him that rais'd us
From the rugged path that maz'd us
To the light we revere.

5. "RECESSIONAL" *Kipling-De Koven*

PROGRAMME

INTRODUCTORY R. W. G. M. BRO. GEO. W. KENDRICK, JR.

FRANKLIN—THE LESSON HIS LIFE TEACHES

R. W. P. G. M. BRO. EDGAR A. TENNIS

FRANKLIN AND THE UNIVERSITY OF PENNSYLVANIA

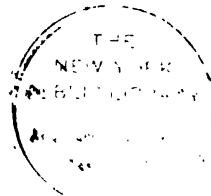
P. M. BRO. EDGAR F. SMITH, University Lodge, No. 610

FRANKLIN AS A FREEMASON

P. M. BRO. JULIUS F. SACHSE, Columbia Lodge, No. 91

GRAND OFFICERS
OF THE
GRAND LODGE
FREE AND ACCEPTED MASONS
OF PENNSYLVANIA

BROTHER GEORGE W. KENDRICK, JR R. W. Grand Master
BROTHER GEORGE B. ORLADY R. W. Deputy Grand Master
BROTHER GEORGE W. GUTHRIE R. W. Senior Grand Warden
BROTHER WILLIAM L. GORGAS R. W. Junior Grand Warden
BROTHER THOMAS R. PATTON R. W. Grand Treasurer
BROTHER WILLIAM A. SINN R. W. Grand Secretary



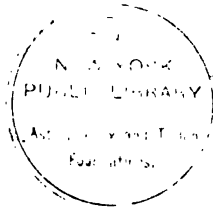


BRO. BENJAMIN FRANKLIN, G. M.

BRO. JOHN CRAP, D. G. M.

BRO. JAMES HAMILTON, S. G. W.

BRO. THOMAS HOPKINSON, J. G. W.





CORINTHIAN HALL, MASONIC TEMPLE, PHILADELPHIA.
(Looking East.)

Grand Lodge of Pennsylvania

QUARTERLY COMMUNICATION

Held at Philadelphia

March 7, A. D. 1906, A. L. 5906

PRESENT

BRO. GEORGE W. KENDRICK, JR. Washington, No. 59, Philadelphia.	R. W. Grand Master.
" GEORGE W. GUTHRIE . . . Franklin, No. 221, Pittsburgh.	R.W. Senior Grand Warden, Acting R.W. Deputy Grand Master.
" WILLIAM L. GORGAS . . . Perseverance, No. 21, Harrisburg.	R.W. Junior Grand Warden, Acting R.W. Senior Grand Warden.
" PETER BOYD Corinthian, No. 363, Philadelphia.	Senior Grand Deacon, Acting R. W. Junior Grand Warden.
" THOMAS R. PATTON . . . Union, No. 121, Philadelphia.	R. W. Grand Treasurer.
" WILLIAM A. SINN . . . Montgomery, No. 19, Philadelphia.	R. W. Grand Secretary.
" JOHN A. PERRY Integrity, No. 187, Philadelphia.	Deputy Grand Secretary.
" WILLIAM J. KELLY . . . Washington, No. 59, Philadelphia.	R. W. Past Grand Master.
" EDGAR A. TENNIS . . . Lamberton, No. 371, Thompson-town.	R. W. Past Grand Master.
" J. HENRY WILLIAMS . . Washington, No. 59, Philadelphia.	} District Deputy Grand Masters.
" JOHN L. KINSEY . . . Philo, No. 444, Philadelphia.	
" MURDOCH KENDRICK . . University, No. 610, Philadelphia.	

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- BRO. GEORGE HALE
University, No. 610, Philadelphia.
- " JOHN W. LANSINGER . . .
Lodge No. 43, Lancaster.
- " WILLIAM M. DONALDSON .
Robert Burns, No. 464, Harrisburg.
- " SAMUEL M. GOODYEAR . .
Cumberland Star, No. 197, Carlisle.
- " GEORGE H. SHIRK
Patmos, No. 343, Hanover.
- " DAVID H. WEAVER
Coatesville, No. 564, Coatesville.
- " THADDEUS S. ADLE
Charity, No. 190, Norristown.
- " ADAM H. SCHMEHL
St. John's, No. 436, Reading.
- " AARON R. TRUMBOWER . .
Saucon, No. 469, Coopersburg.
- " MATTHEW H. MACMILLAN.
Mahanoy City, No. 357, Mahanoy
City.
- " THOMAS F. WELLS
Peter Williamson, No. 323, Scranton.
- " HOMER E. SPENCER
Canawacta, No. 360, Susquehanna.
- " JAMES WILSON PIATT . . .
Temple, No. 243, Tunkhannock.
- " HOWARD F. MARSH
Ossea, No. 317, Wellsboro.
- " JAMES A. PUGH
Ivy, No. 397, Williamsport.
- " EZRA C. DOTY
Union, No. 324, Mifflintown.
- " WILSON I. FLEMING
Bellefonte, No. 263, Bellefonte.
- " DAVID A. SAWDEY
Perry, No. 392, Erie.
- " WALTER D. CLARK
Lodge of the Craft, No. 433, New
Castle.

District Deputy Grand Masters.

The Celebration

- | | | |
|---|---|--|
| <p>BRO. WILLIAM B. MEREDITH . .
Kittanning, No. 244, Kittanning.</p> <p>" JAMES W. McDOWELL
Washington, No. 164, Washington.</p> <p>" JOHN S. SELL
Westmoreland, No. 518, Greensburg.</p> <p>" JOHN D. CARR
Fayette, No. 228, Uniontown.</p> <p>" JAMES HARRIS MUSSINA .
LaFayette, No. 199, Lock Haven.</p> <p>" JOHN W. FARNSWORTH .
Mahoning, No. 516, Danville.</p> <p>" WILLIAM HAHN MAXWELL.
Stichter, No. 254, Pottstown.</p> <p>" JOHN J. JONES
Cambria, No. 278, Johnstown.</p> <p>" GEORGE B. FRANTZ
Monongahela Valley, No. 461, Coal Centre.</p> <p>" EDGAR W. ROBINSON . .
Eulalia, No. 342, Coudersport.</p> <p>" HIRAM P. KUNTZ
Hazle, No. 527, Hazleton.</p> | } | District Deputy Grand Masters. |
| <p>REV. BRO. CHARLES H. BOND .
Covenant, No. 456, Philadelphia.</p> <p>" " FRANK B. LYNCH, D.D.
Mount Horeb, No. 523, Philadelphia.</p> <p>" " SAMUEL P. KELLY .
Lodge No. 45, Pittsburgh.</p> <p>" " EDGAR COPE
Lodge No. 51, Philadelphia.</p> <p>" " THOMAS M. JACKSON
Rising Sun, No. 126, Philadelphia.</p> <p>" " WILLIAM B. WOOD,
D.D.
St. Paul's, No. 481, Philadelphia.</p> | } | Grand Chaplains. |
| <p>BRO. JAMES M. LAMBERTON . .
Perseverance, No. 21, Harrisburg.</p> | } | Junior Grand Deacon as Senior
Grand Deacon. |

1706—The Franklin Bi-centenary—1906

- BRO. CHARLES W. PACKER . . . As Junior Grand Deacon.
Philadelphia, No. 72, Philadelphia.
- “ CHARLES A. ZERBE . . . Grand Steward.
Lewistown, No. 208, Lewistown.
- “ HENRY G. BRUNER . . . Grand Steward.
Lodge No. 482, Philadelphia.
- “ J. WARNER HUTCHINS . . . Grand Marshal.
Columbia, No. 91, Philadelphia.
- “ WILLIAM J. DIEHL . . . Grand Sword Bearer.
Hallman, No. 321, Pittsburgh.
- “ CHARLES S. BAIR . . . Grand Pursuivant.
University, No. 610, Philadelphia.
- “ WILLIAM B. JOSLYN . . . Grand Tyler.
Hamilton, No. 274, Philadelphia.

750 Brethren, representing 173 Lodges, were present.

The Grand Lodge was opened in ample form at 7 o'clock P. M.

Grand Chaplain Reverend Brother THOMAS M. JACKSON offered the following

PRAYER

Almighty God, we, as workers on the walls of the structure of human life and character, Thy spiritual temple in the world, would ask the aid and guidance of the Supreme Architect of the Universe in the prosecution of our labors. Let Thy blessing rest upon the officers and members of the Grand Lodge of Pennsylvania and upon all who seek their own up-building in righteousness. Lay the plummet of truth to our lives, square our actions by the square of





*George W. Fendrick Jr
Grand Master*

1. *Staphylococcus aureus*

2. *Staphylococcus epidermidis*
3. *Staphylococcus saprophyticus*
4. *Staphylococcus carnosus*
5. *Staphylococcus sciuri*

6. *Staphylococcus aureus*
7. *Staphylococcus aureus*

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23. *Staphylococcus aureus*
24. *Staphylococcus aureus*

25. *Staphylococcus aureus*
26. *Staphylococcus aureus*



Frederick J.
Lund Report

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virtue, and cement us in the bonds of fraternal affection. Graciously remember all classes and conditions of men in their need. Pardon our transgressions, and when our work is done grant us Thy approval and reward. Amen.

After the business of the Communication had been concluded, the Chorus sang three verses of

THE FELLOW-CRAFTS SONG*

From Anderson's "Constitutions," reprinted by Franklin in 1734.

Hail Masonry! Thou *Craft* divine!
Glory of Earth! from Heaven reveal'd!
Which doth with *Jewels* precious shine,
From all but *Masons* Eyes conceal'd.

Chorus.

*Thy Praises due who can rehearse,
In nervous Prose or flowing Verse?*

The Right Worshipful Grand Master, Brother GEORGE W. KENDRICK, JR., addressed the Grand Lodge:

**FRANKLIN THE MASON, DIPLOMAT, SCIENTIST,
PHILOSOPHER**

MY BRETHREN OF GRAND LODGE:

Except in this Jurisdiction, it is not usual for Grand Lodges to celebrate the anniversaries of our illustrious departed. This may be due in no small measure

* The words of the entire song will be found in the Reprint of the "Constitutions" below.

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to the fact that Pennsylvania numbers among her dead a greater proportion who won recognition for services to mankind, or that this Grand Lodge had jurisdiction over the territory in which such services were performed.

Freemasonry is distinctly a human institution and upon the lives and conduct of its members its success or failure depends. That it has been able so early to achieve and hold its important place in the institutions of this country from the early days to the present, indicates that the foundation principles upon which it was constituted were strong and enduring, and in addition that the founders were familiar with and had a veneration for the implements and purposes of the work.

Of all the men whose names sound through the ever-echoing halls of Fame to immortality, for their work in creating the Republic in which we live, the two most conspicuously identified with our Fraternity were WASHINGTON and FRANKLIN, and no two represented more different types and yet held in closer tie one predominating trait. WASHINGTON from the South, FRANKLIN from the North, one a man of the country, the other of the cities and towns; one recognized as a founder, the other as the saviour of his country. WASHINGTON a man of battles, FRANKLIN a man of diplomacy and peace. Our first and greatest President punctilious as to forms, social and religious; our first and greatest Philosopher, in his search for

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truth, oblivious of criticism and indifferent to religious sects, his motto being Truth, Sincerity and Integrity. But both of these men had to an unusual degree faith; faith in themselves, faith in other men and faith in a Divine Providence, and in His love and law as displayed by our First Great Light.

And out of this faith grew in FRANKLIN an exceeding patience, and out of his tremendous imagination (and it has been said that no one can be universally successful without imagination), there ever appeared an optimism, an assurance that in the end right would triumph in measure greater than dreamed, which acted like a lamp and a pillar of light to the weary and disheartened, during the times that tried men's souls.

It has always seemed to me that if these two qualities abounded in man the sister virtue would gladly follow hand in hand, and with Faith, Hope and Charity as corner-stones, our hearts would be temples pleasing in the sight of the Great Architect.

Of FRANKLIN it has been said that he was the "moralist of common sense." He was always in search of light, was ever a close student of the unknown and mysterious, always was identified with public movements, anything by which his fellows might be benefited. His sympathies were rather for mankind than for men. And yet he rose from a penniless apprentice printer to sit in the council chambers of the kings and have a vote in deciding the

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destiny of nations. He was “many-sided,” and as each step in his career affords some lesson for us, upon this occasion the second *centenary* of the birth of our Past Grand Master, who illustrated in his long and strenuous life, so many of the principles of Freemasonry, some of the Brethren at my request have consented to address you.

The Chorus sang the following anthem, by Gerrish:

THE EARTH IS THE LORD'S.

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek thy face, O Jacob. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory.

Right Worshipful Past Grand Master Brother
EDGAR A. TENNIS addressed the Grand Lodge:

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FRANKLIN—THE LESSON HIS LIFE TEACHES

When the Almighty sent the first pair out into the world to wring from an unwilling soil the bread to sustain physical life, He gave them two particular blessings, which have clung to them through all the ages as only Divine favors can cling to man—one was connubial love, designed to people the earth with multitudes like unto the stars of the firmament and Heaven with angelic hosts; the second was love for the mysterious, designed by the Great Architect of the Universe to be the Archimedian lever which should lift mankind from the clay of sensual depravity and the mire of ignorance, to the high grounds and pure atmosphere of spiritual and intellectual excellence.

It is of this second blessing we are most concerned as Masonic Brethren, because it entails the greater sacrifice and the employment of deeper virtues for its accomplishment.

Looking back over the years limited to the life of this Grand Lodge, we find few whose names are illustrious and who have left foot-prints upon the sands of time. Compared, however, with any other two centuries of our national existence, we find commendable progress and the roll of honorable men and heroic achievements in humanity's cause much to our credit.

The mystery of navigation charmed COLUMBUS from the marts of trade to the courts of kings, mystery

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lent magical charms to his arguments, mystery filled his sails, stood at the wheel and guided his frail craft over her own mysterious and unknown sea, with the result that millions will speak his name with grateful lips through all the coming ages.

To study the source and history of the mystery of Ancient Craft Masonry, ROBERT MORRIS, of blessed memory, left home and native land to dwell among strangers, and, if the mystery of our Society had no other plea for its existence than that this heroic and Christian disciple joined the East and West to each other by a fraternal bond of affection, which time cannot corrode but which will abide until empires crumble into dust and are forgotten, it would be young a thousand years hence.

WATTS, in his silent reverie at his mother's ingle-side, discovered the mysterious power of steam and its benefits to man are beyond the computation of mathematicians.

NEWTON studied nature until in an unguarded moment she allowed him to catch a glance at the secret of gravitation, and then dropped the curtain to her mysteries forever.

The immortal WARREN upon Bunker's awful Mount sealed with his blood those principles which our Society inculcated and he professed.

The patriotism of WASHINGTON yet fills every heart and dwells on every tongue; these men have gone down cloudless in the west, ripe in years and full of

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virtue, but what can we say for the object of our sketch, who with a silken cord, more potent than bands of steel or hammered gold, drew from the clouds the mystery of electricity and adapted it to the use of his fellows?

What I may say is limited to a fraction of an hour, while my subject has lived in distinguished memory for two hundred years, since it was just this number of years ago in Boston, then a small village, when one of the greatest of Americans, BENJAMIN FRANKLIN, first saw the light of day.

His father, JOSIAH FRANKLIN, came from Ecton, in Northamptonshire, England, where the family lived for at least three hundred years and probably many more. They were a hardy race. Several of them had been blacksmiths and FRANKLIN's grandfather followed his trade.

BENJAMIN was the only distinguished member of a family of fifteen; the rest had no ambition, and none of them rose above mediocrity. FRANKLIN's mother was his father's second wife. His parents originally intended him for a clergyman but fate had willed otherwise; BENJAMIN never could remember when he learned to read and write, and from eight to ten he attended the Boston Grammar School—but at this tender age he was taken to work with his father who was a tallow-chandler and soap boiler. When thirteen, he was apprenticed to his brother JAMES, a printer and book-seller; soon learning all there was to know

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at that time about the art of printing, he commenced to write himself.

His first performances were ballads "The Lighthouse Tragedy" and "Blackbeard, the Pirate." He afterwards became editor and publisher of his brother's paper "The New England Courant," but at seventeen he ran away because of ill-treatment from his brother; and, not finding work in New York, he came to Philadelphia with a loaf of bread under each arm and one in his mouth, and found work as a journeyman printer.

His services to this First City of our Commonwealth must not be forgotten. Largely through his efforts the Philadelphia Library was started in 1731. He organized the Union Fire Company in 1736, which was the City's first Fire Department. 1744 saw the establishment of the Philosophical Society, the oldest of the kind in the country which sprung from a small club that FRANKLIN had gotten up. In 1749 he raised \$2,000 by subscription for the establishment of an academy. From this academy and charitable school came the University of Pennsylvania.

The association of his name with these enterprises should not be understood, however, as meaning that they were built on his money, either wholly or mainly. He never had enough money for that. They were founded on his wise plans, on his generous expenditure of time, trouble and thought. These things were done amidst the engrossing demands of a growing

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business by a man who made the public business a part of his business, and refused to allow his own personal interests to command all his time.

When the University of Pennsylvania proudly describes itself to-day as "founded by BENJAMIN FRANKLIN" the word "founded" means not cash but character.

Unlike many distinguished men, FRANKLIN was not a man of letters but a man of affairs. His ambition in life was to be a doer rather than a writer, yet he was one of America's representative writers. He was a printer, publisher, journalist, merchant, philanthropist, promotor, statesman, diplomat, inventor, scientist, author, jack and master of all trades. He was the prototype of the successful, self-made American.

Though many-sided he was not myriad-minded. His dominant mental trait was common sense, which is nothing but ability to see the connection between the cause and the effect in the affairs of everyday life, and to act accordingly.

His eye was always on facts and his mind was always inquiring for causes. It is fortunate for FRANKLIN that the second centenary of his birth falls as it does, for we are realizing, year by year, the supreme importance of the things he stood for, the supreme importance to a country whose future is to be won through the arts of peace and not of war, of his type of citizenship.

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We have suffered from the military ideal of citizenship, for it made and makes the citizenship of peace seem dull, tame and not worth while. The country has never lacked men who would die for it. Such danger as it is in to-day lies in its lack of men willing to do something for it while they are alive with their skins not in danger. The newspapers and magazines are full of the crooked doings of men, who are to-day undermining the foundations of a government for which in times of war they would carry a gun.

Our supreme problem in these days, when so much is being said of corruption in office and the corrupting influence of business men on public life, is how shall we make the ideal of citizenship—plain, everyday citizenship—seem something highly important and worth striving for.

The lesson which we can learn from the career of FRANKLIN is the tremendous permanent value of this type of citizenship. In point of time he was the first great American citizen. He was widely and favorably known and nearing the middle of his career before WASHINGTON was in his teens.

He was nearly seventy when the crisis of the Revolution came, and when as an old man, full of honor and years, feeble and afflicted with gout and rheumatism, he brought France to our aid at the critical day of our struggle for independence, and secured the

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fund, which made the success of the Revolution possible.

We see him in his later life the idol of the French Court, pitted against the shrewdest diplomats of the old world to plead for the struggling American colonies and gaining his ends almost as much through social tact and charm as by the power of a well-trained mind. He did not lead men, he managed them.

FRANKLIN was born poor, had little school education, as I have stated, and began life with an insatiable desire to improve himself and his condition. Economy and frugality were his in a marked degree. No man ever lived who had a greater notion of the value of time.

An anecdote illustrating this is told which we have no reason to regard as a jest: FRANKLIN's father, like every good old-time New Englander, said Grace before meals three times a day. One day when a barrel of pork was received at the house, young BENJAMIN earnestly entreated his parent to bless the meat in the barrel and thereby save the time spent on blessing at each meal the portion put on the table.

FRANKLIN cared a great deal about money; he was shrewd and long-headed in getting it; he believed in it and was forever writing about it and advising young tradesmen on "The Way to Wealth" and how to find it.

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“Poor Richard’s Almanac” is a materialist’s catechism, full of wise sayings on the saving of money and the tangible advantages of industry. The qualities which FRANKLIN possessed, the business shrewdness and foresight, the executive ability and the combination in him of industry, economy, and endless patience, would make him a multi-millionaire to-day.

It made him very well-to-do in his own time. He left a fortune of over \$150,000.

It should be borne in mind that it was while he was actively and laboriously engaged in a pursuit he loved, that of making money, that he found time to perform those many acts of wise citizenship which form the substantial foundation of his later career as a statesman.

He could do successful business and still find time for public service.

All his qualities were made valuable by his practical sense. He was interested in nothing unless he saw in it some use; the result was that he found use in almost everything. It is no wonder that he is called the “many sided FRANKLIN.”

This practical nature makes FRANKLIN a typical American; most of the larger figures of the Eighteenth Century when we look back to them now, seem a little remote in their way of thinking and acting. They carry the peculiar flavor of their period, but FRANKLIN, as we know him, might be a man of the

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present day—of any day in American history—but how did FRANKLIN make himself so effective a man?

How did he succeed where others failed? The secret lies in his practical philosophy of life. Fortunately he bequeathed that secret to us in the maxims which he composed for his own guidance, during his voyage back to America from England when he was twenty-two years of age.

Among these pithy phrases we find:

“They that won’t be counselled can’t be helped.”

“One to-day is worth two to-morrows.”

“Buy what thou hast no need of and ere long thou shalt sell thy necessities.”

“Early to bed, early to rise,

Makes a man, healthy, wealthy and wise.”

“Keep your eyes wide open before marriage, half shut afterward.”

Worldly-wise these maxims, but sound rules of conduct, and, while the object of our sketch was thus worldly-wise, yet he employed his wisdom to serve not only himself but his friends, his neighbors, and finally his country; and with it all he was humble, and here his life teaches us the lesson of helpfulness and unselfishness.

FRANKLIN had an abiding faith in the ultimate supremacy of the right, an aversion to and a successful avoidance of all contention for personal ends. He commanded the respect of the best men of his generation which he uniformly inspired, and while from the

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nature of his employments an obvious target for malevolence and detraction, his word was never impeached nor his good faith and fairness even toward his own or his country's enemies successfully questioned.

These are characteristics by which the Christian is known and a true religious life made manifest to man. It is possible that FRANKLIN never dwelt upon any of the higher planes of spiritual life, and yet who shall say he did not? And if not, where did he get the secret of that supernatural wisdom which always led him to seek the good of each to the advantage of all?

What gave him in such extraordinary measure the confidence of men and of nations? Whence the mysterious vigor, which crowned with uniform success all the great enterprises of his long life and made him on the whole, one of the most useful and illustrious of men?

He may not have studied the sectarian divisions of the Christian Church, or known the difference between an Episcopalian and a Roman Catholic, yet higher than all this there was in him a noble benignity and sincere interest in others, true devotion to the happiness and prosperity of his fellow men which gave a glow of genial warmth to his cool and calculating mind, enabling him after all to exhibit the being and love of God, the work and gospel of Christ with

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results far more reaching than many who profess and call themselves Christians.

After FRANKLIN's death, an epitaph, written by himself when twenty-three years of age, was found among his papers. Though it was not chiseled upon his tomb, we may quote it here:

THE BODY OF
BENJAMIN FRANKLIN,
PRINTER,
LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT,
AND STRIPPED OF ITS LETTERING AND GILDING,
LIES HERE, FOOD FOR WORMS.
BUT THE WORK SHALL NOT BE WHOLLY LOST;
FOR IT WILL, AS HE BELIEVED, APPEAR ONCE MORE,
IN A NEW AND MORE PERFECT EDITION,
CORRECTED AND AMENDED
BY THE AUTHOR.

The Chorus sang the following anthem, by
Schnecker:

ANTHEM

Our land, O Lord! with songs of praise
Shall in Thy strength rejoice,

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And blest with Thy salvation raise
To Heaven a cheerful voice.

Thy sure defence through nations round,
Hath spread our country's name,
And all her humble efforts crowned
With freedom and with fame.

In deep distress a patriot band
Implored Thy power to save,
For liberty they prayed;
Thy Hand the timely blessing gave.

On Thee, in want, in woe or pain,
Our hearts alone rely.
Our rights Thy mercy will maintain,
And all our wants supply.

Thus, Lord, Thy wondrous power declare
And still exalt Thy fame;
While we glad songs of praise prepare
For Thine almighty Name.—Amen.

Brother EDGAR F. SMITH, Past Master of University Lodge, No. 610, addressed the Grand Lodge:

FRANKLIN AND THE UNIVERSITY OF PENNSYLVANIA

THE greatest republic to-day, our beloved United States of America, can point with pride to no less than five hundred degree-granting institutions of

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learning—our colleges and universities—in which are gathered the flower of young American manhood and womanhood pursuing almost every possible line of study and research known to man.

The contributions to letters and science, emanating from these academic halls, command the respect and admiration of the entire intellectual world. And to these halls come now the sons of European and far distant eastern countries.

How different all this from the days in which lived the one in whose memory we are here met!

Often have I thought what must have been the thoughts of that youth of seventeen years, when, upon an October Sunday, in 1723, he landed at Market Street wharf, with only a Dutch dollar in his pocket, and strolling up the street, with a roll under each arm, while eating the third, finally reached a Quaker meeting-house which he entered, and, because of the extreme peace and quiet prevailing there, and his own great fatigue, he fell asleep. In his own language, "This was the first house I was in or slept in, in Philadelphia." Surely, it never entered the mind of that youth that in later years he—of all Americans—was alone to have the responsibility and honor of signing the four great documents which secured to the American Colonies independence and universal recognition from all sovereignties, nor could he have dreamt that it was his hand which should

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snatch the lightning from the sky, and chain the subtle fluid; that in later years he was to be spoken of as the venerable sage of Pennsylvania, the patriot and the patriarch of America; or that he would issue a proposal for the higher education of the youth of his adopted city and Province, thereby, "laying the first stone of an Institution which was destined to outgrow, in usefulness and influence, any other of the creations of his fertile brain."

The little College, located at the northwest corner of Fourth and Arch streets—the infant University of Pennsylvania—was, indeed, the child of FRANKLIN. Not a collegian himself, but honored by Harvard, Yale, William and Mary, St. Andrews and Oxford, he was the creator of a university—the third oldest in the land, and at present excelled by none. In its early years the University nourished sons who "rocked the cradle of the infant empire," and in the long campaigns of the Chieftain WASHINGTON—an adopted son of the University—it was represented in every rank of military life.

In its halls, the physical sciences and letters flourished as they did nowhere else in this Western World. That little College gave to this country its first medical school and its first law school. Its curriculum was that which was adopted by all other seminaries of learning. To-day, in its third home on the western banks of the Schuylkill on a campus

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covering more than sixty acres, rise spire and dome of College, Dormitory, Library and Laboratory, frequented by students from every quarter of the globe, busy in the pursuit of all forms of learning and investigations. Its present equipment and facilities stand unsurpassed. Its graduates number 24,000! In the broad, tolerant spirit of its great Founder, the University of Pennsylvania proceeds upon its onward and upward march, never, for a moment, losing sight of the unique life of the great scientist, statesman and philosopher, who, until the last hour of that life—prolonged far beyond the wonted term—served humanity. This spirit the child observes in all its efforts.

And we, as Masons, should be most deeply interested in the University of Pennsylvania, for not only did its Founder, the immortal FRANKLIN, serve twice as Provincial Grand Master of the Grand Lodge of Pennsylvania, but, of the four and twenty men associated with him in rearing this ancient seat of learning, six, at least—one-fourth of their total number, were Past Grand Masters of Pennsylvania. They were BENJAMIN FRANKLIN, WILLIAM ALLEN, THOMAS HOPKINSON, PHILIP SYNG, WILLIAM PLUMSTEAD and JONATHAN BAYARD SMITH.

Further, when the time arrived to induct into the high and honorable office of Provost of the University, one whose training and learning were of such high

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order as to justify his selection, it was WILLIAM SMITH, made a Mason in Scotland, whom FRANKLIN invited to assume this honor, with all its attendant responsibilities.

WILLIAM SMITH, acknowledged throughout the Colonies for a period of forty years as the orator *par excellence*, served this Grand Lodge for many years as its Grand Secretary, prepared its Ahiman Rezon, and on sundry occasions preached to the Craft gathered in this City. One such notable occasion was St. John the Evangelist's Day in 1783, when three hundred of the body, having assembled at the College and being properly clothed, the procession moved, with his Excellency, our illustrious Brother, GEORGE WASHINGTON, Esq., escorted by the Grand Master and his Deputy, and entered Christ Church, where our Brother, Provost SMITH, delivered that memorable sermon from the text, "As free and not using your liberty as a cloak of maliciousness, but as servants of God." A faithful, helpful, loving address in which, among others, occur these words: "In all your meetings and communications, remember that you are Brethren; although *free*, yet on the *level*; bound to keep within the *compass* of mutual good-will, and to frame your conduct by the *square* of doing as you would be done by. Keep an open heart to every suffering Brother, ready to receive him as a tempest-driven voyager into a port of safety, seeking among

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you that relief and shelter which he sought in vain while tossed upon the restless ocean of common life.”

On December 20, 1779, after some years' interruption, Provost SMITH opened the first Communication of this Grand Lodge in Philadelphia with a prayer ending in these words: “So mote it be for the sake of Christ our Saviour.” A remarkable ending! Sanctioned once by the Grand Lodge for use in opening a Lodge, or dedicating a new Lodge, but it has strangely disappeared from the Ahiman Rezon. It is absent from the modernized prayer.

Provost SMITH, let me add, not only served this Grand Masonic Jurisdiction long, well and faithfully, but also gave to it a Past Grand Master in the person of his eldest son, WILLIAM MOORE SMITH; and to our sister Jurisdiction of Wisconsin, a Past Grand Master in the person of his grandson, WILLIAM RUDOLPH SMITH.

This was not his only bequest to our common Masonic Jurisdiction, for out of his College—the infant University of Pennsylvania—the child of FRANKLIN, came these Past Grand Masters of Freemasons in Pennsylvania: WILLIAM MOORE SMITH, JAMES MILNOR, BAYSE NEWCOMB, THOMAS KITTEBA, JOHN STEELE, JOHN M. READ, JAMES HUTCHINSON, E. COPPÉE MITCHELL. I doubt whether any other institution of learning in this land has made such a contribution to the Masonic Fraternity in any single Jurisdiction

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as this of the University of Pennsylvania—six of its founders and eight of its graduates, fourteen in all—Past Grand Masters! or one-fifth of all the Grand Masters in Pennsylvania!

Most grateful, therefore, should we be to our present Right Worshipful Grand Master, Brother GEORGE W. KENDRICK, Jr., in that, following the happy thought which came to him some ten years ago, he organized a new Lodge and gave it the name University, thereby, honoring, not only FRANKLIN and his great creation, but also indicating the loyalty existing between the great Commonwealth of Pennsylvania, the now world-renowned University—educational pinnacle of the State—and the Fraternity of fraternities! State, School, Masonry! A noble trinity! which, let us pray, may continue till time shall be no more.

The Chorus sang the following anthem, by Vinton:

ANTHEM

Hail! Mysterious, Glorious Science
Which to discord bids defiance,
Harmony alone reigns here;
Come, let's sing to Him that rais'd us
From the rugged path that maz'd us
To the light we revere.

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Brother JULIUS F. SACHSE, Past Master of Columbia Lodge, No. 91, addressed the Grand Lodge:

FRANKLIN AS A FREEMASON

To write the history of FRANKLIN as a Freemason is virtually to chronicle the early Masonic history of America. The published records of the Craft in his newspaper supplant the early minutes, long since lost or destroyed. His connection with St. John's Lodge gives us an insight into the financial affairs of early Freemasonry, as found upon the yellowing pages of "Liber B." His services as Grand Master and later as Provincial Grand Master are all so closely interwoven with the early Masonic history of this Jurisdiction, that it would be impossible to compile one without the other.

A great difficulty, however, here confronts us, notwithstanding the prominence of FRANKLIN in Pennsylvania Freemasonry; strange as it appears, he does not mention a word of his Masonic connections or career in his Autobiography, or in any of his correspondence, with but two exceptions, so far as known. This omission is the more remarkable when we look at his Masonic career while in France during the later years of his life. There, his activity and intimacy with the Brethren was intimate and close, both personal and official, FRANKLIN taking an active part in their proceedings, even advancing to the so-called higher degrees. FRANKLIN carefully retained all of his French

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Lodge notices and correspondence, while of his American and English career not a scrap can be found, except what is noted upon these pages.

This paper is presented as a contribution to the Masonic celebration of the Bi-centenary of Brother FRANKLIN'S birth by the R. W. Grand Lodge of Pennsylvania at the Quarterly Communication held at Philadelphia, March 7, 1906. Before proceeding further, the writer wishes to say that every effort has been made to make this paper exhaustive, and that all statements set forth therein, so far as possible, have been verified by documentary evidence.

The Masonic career of BENJAMIN FRANKLIN extends over a period of almost sixty years, during which time he was accorded the highest Masonic honors at home and abroad.

1705-6, January 6, O. S., born at Boston, Massachusetts. (N. S. January 17, 1706.)

1730-1, February, initiated in St. John's Lodge, Philadelphia.¹

1732, June, drafted a set of By-Laws for St. John's Lodge.²

1732, June 24, elected Junior Grand Warden.³

1734, June 24, elected Grand Master of Pennsylvania.⁴

¹ "Liber B" in Collection of The Historical Society of Pennsylvania. See "An Account of St. John's Lodge, Philadelphia, and its 'Liber B,'" p. post.

² Proceedings of the Grand Lodge of Pennsylvania, 1885, pp. 37-39.

³ Pennsylvania Gazette, No. 187, June 26, 1732.

⁴ " " " No. 290, June 27, 1734.

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- 1734, August, advertised his "Mason Book," a reprint of Anderson's "Constitutions of the Free-Masons," the first Masonic Book printed in America.⁵
- 1734-5, the State House (Independence Hall) built during FRANKLIN's administration as Grand Master. According to the old Masonic and family traditions, the corner stone was laid by him and the Brethren of St. John's Lodge.⁶
- 1735-8, served as Secretary of St. John's Lodge.⁷
- 1738, April 13, FRANKLIN, in a letter to his mother, wrote: "Freemasons have no principles or practices that are inconsistent with religion and good manners."⁸
- 1743, May 25, visited First (St. John's) Lodge, Boston.⁹
- 1749, June 10, appointed Provincial Grand Master by THOMAS OXNARD, of Boston.¹⁰
- 1749, August 29, Tun Tavern Lodge petitioned Provincial Grand Master FRANKLIN for a "Deputation under his sanction."¹¹
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⁵ Pennsylvania Gazette, No. 284, May 9 to May 16, 1734.

Copy of the book is in Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia.

⁶ Votes of the Assembly; Etting's "History of Independence Hall"; also date on water spouts of the Hall.

⁷ "Liber B," 1731-1738.

⁸ Original draft in Franklin's handwriting in his Common-place Book in Collection of Historical Society of Pennsylvania.

⁹ Records of First Lodge (St. John's), Boston, Mass., Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 390.

¹⁰ Proceedings of Grand Lodge of Pennsylvania, 1882, p. 157.

¹¹ MS. Minutes of the Tun Tavern Lodge.

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- 1750, March 13, deposed as Provincial Grand Master and immediately appointed Deputy Grand Master by WILLIAM ALLEN, Provincial Grand Master.¹²
- 1752, March 12, appointed on Committee for building "the Freemason's Lodge," in Philadelphia.¹³
- 1752, October 25, visited the Tun Tavern Lodge.¹⁴
- 1754, October 11, present at Quarterly Communication of Grand Lodge of Massachusetts, held in Concert Hall, Boston.¹⁵
- 1755, June 24, took a prominent part in the Grand Anniversary and Dedication of the "Freemason's Lodge" in Philadelphia, the first Masonic building in America.¹⁶
- 1760, Provincial Grand Master of Philadelphia.¹⁷
- 1760, November 17, present at Grand Lodge of England, held at Crown & Anchor, London. Entered upon the minutes as "Provincial Grand Master."¹⁸
- 1762, addressed as Grand Master of Pennsylvania.¹⁹
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¹² Proceedings of Grand Lodge of Pennsylvania, 1882, p. 157.

¹³ Original MS. in Masonic Temple Library, Philadelphia.

¹⁴ MS. Minutes of the Tun Tavern Lodge.

¹⁵ Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 34, and 1871, p. 361.

¹⁶ Pennsylvania Gazette, No. 1384, July 3, 1755; also "A Sermon preached in Christ Church," Philadelphia, 1755, in Collection of Historical Society of Pennsylvania.

¹⁷ Noorthouck's "Constitutions," p. 276—edition of 1784, London.

¹⁸ Minute Book of Grand Lodge of England.

¹⁹ Letters to Franklin from Bro. Valentz in Collection of American Philosophical Society.

The Celebration

- 1776, affiliated with Masonic Lodges in France.²⁰
- 1777, elected member of Loge des IX Soeurs (Nine Sisters or Muses).
- 1778, February 7, assisted at the initiation of VOLTAIRE in the Lodge of the Nine Sisters.²¹
- 1778, November 28, officiated at the "Lodge of Sorrow" or Masonic funeral services of VOLTAIRE.²²
- 1782, elected Venerable (W. M.) of Loge des IX Soeurs, Grand Orient de Paris.²³
- 1782, July 7, member R. L. De Saint Jean de Jerusalem.²⁴
- 1785, April 24, elected Venerable d'Honneur of R. L. De Saint Jean de Jerusalem.²⁵
- 1785, elected honorary member of Loge des Bone Amis (Good Friends), Rouen, France.²⁶
- 1786, December 27, in the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Rev. JOSEPH PILMORE in St. Paul's Church, Philadelphia, FRANKLIN is referred to as "an illustrious Brother whose distinguished merit among

²⁰ Documents in Collection of American Philosophical Society.

²¹ Kloss' "History of Freemasonry in France."

²² MS. in Collection of American Philosophical Society. See also Medal struck in honor of the occasion, in Masonic Temple Library, Philadelphia.

²³ Documents in Collection of American Philosophical Society.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Documents in Collection of University of Pennsylvania.

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Masons entitles him to their highest veneration.”²⁷

- 1790, April 17, BENJAMIN FRANKLIN passed to the Grand Lodge above.
- 1906, April 19, memorial services at his grave in Christ Church yard, S. E. corner Fifth and Arch Sts., Philadelphia, by the officers of the R. W. Grand Lodge of Pennsylvania, the occasion being the two hundredth anniversary of the Birth of Brother BENJAMIN FRANKLIN.

BENJAMIN FRANKLIN, as a young man of 24 years, months before he had ever passed the tiled portals of any Masonic Lodge, unwittingly rendered a service to the Grand Lodge of Pennsylvania and Pennsylvania Freemasons in general, greater in fact than any other person connected with our history. Reference is here made to the now well known opening paragraph of his notice of Freemasonry published in his newspaper, the Pennsylvania Gazette, No. 108, for December 5 to December 8, 1730, in which he tells us “That there are several Lodges of Free-masons erected in this province.”

At there are several Lodges of FREE-MASONS erected in this Province, and People have lately been much amused with Conjectures concerning them ; we think the following Account of Free-Masonry from London, will not be unacceptable to our Readers

FAC-SIMILE FROM THE PENNSYLVANIA GAZETTE, No. 108, DECEMBER 3 TO DECEMBER 8, 1730.

²⁷ Copy of the book is in Collection of Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia.

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The subject of Freemasonry had evidently interested FRANKLIN long before this time. While in London, 1725-6, the young printer had undoubtedly learned something about the Craft, the membership of which was then almost exclusively confined to the nobility and gentry, and which was attracting more or less attention in the public prints. The knowledge thus obtained, whether orally or from the publications of the day, limited and vague though it must have been, appears to have quickened the ambitious philosophic brain of the young printer upon the subject of Freemasonry, and whetted his desire to be numbered amongst the elect; an ambition not to be realized under existing conditions, as he was then still under the lawful Masonic age and a journeyman printer, a virtual stranger in the community, and, as a mere soap-boiler's son, lacking both social and financial standing.

This applies to him during his sojourn in London, as well as in Philadelphia at this period.

Upon his return to Philadelphia, this desire became even stronger when he learned that a Lodge had either been set up here, or was contemplated by the resident Brethren. And as he evidently failed to be taken into the desired company for reasons just given, FRANKLIN organized a secret society of his own. This was in 1727, but a few months after his return to PENN's Sylvan City on the Delaware, and was patterned somewhat, as it were, on lines that FRANKLIN

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conceived were synonymical to those of Freemasonry. This movement was evidently intended to either rival or forestall the Masonic Brethren in the Province. This society he called the "Leather Apron Club,"²⁸ a name in itself suggestive of our Fraternity. What little is known of FRANKLIN'S "Leather Apron Club" is gleaned from the LOGAN-PENN Correspondence; in a letter dated 1728, JAMES LOGAN intimates that this club partook somewhat of a political nature. LOGAN there speaks of the members as being the tools of Sir WILLIAM KEITH'S "baseness and falsehood," saying, "They are to send thee a petition calling themselves the Leathern Apron Men, and they solicit favorable sentiments towards their master, Sir William Keith, who has raised deep contentions here."²⁹

After the name of the Club was changed in 1731, as will appear further on, the character of the Club was also revised, so as to become a purely literary one.

It is well to say here that FRANKLIN'S "Leather Apron Club" should not be confounded with an organization of similar name, formed in Philadelphia a few years later, whose membership consisted exclusively of tradesmen, who had their regular tavern meetings; assuming the name of FRANKLIN'S old "Leather Apron Club," they met chiefly to discuss measures before election, etc., to counteract the aristocracy of the gentlemen.

²⁸ Watson's "Annals of Philadelphia and Pennsylvania," edition of 1850, Vol. II, p 495.

²⁹ See letter in Collection of Historical Society of Pennsylvania.

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WATSON, in his manuscript annals in commenting upon this Club, says: "The distance between the two ranks were formerly greater than now."³⁰

September 25, 1728, FRANKLIN formed a partnership with HUGH MEREDITH, and became a master printer and publisher of the Pennsylvania Gazette. That his interest in our ancient Craft did not wane in the meantime is shown by the fact that any notice of the Craft printed in the London journals, and coming to his notice was at once clipped and religiously re-printed in his journal. Thus we find no less than three items of Masonic news, all relating to English Lodges, between July 2 and August 13, 1730, viz.:

(From the Pennsylvania Gazette, No. 86, July 2 to July 9, 1730. Philadelphia: Printed by B. Franklin and H. Meredith.)

London, April 22. On Tuesday last (April 21, 1730) there was a quarterly Communication of the Antient Society of Free and Accepted Masons, held at the Devil Tavern within Temple Bar, where were present the most Noble, His Grace the Duke of Norfolk, Grand Master with his Grand Officers, the most Noble, his Grace the Duke of Richmond, the Right Hon. The Earl of Inchiquin, the Lord Kingston, the Lord Colerain, and many other Persons of Worth and Quality; when several Resolutions were taken for the effectual Distribution of General Charity to distressed Brethren; and several large Sums were brought in and ordered to be distributed accordingly.

³⁰ Watson's Manuscript Annals, Dreer Collection, p. 776.

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(From the Pennsylvania Gazette, No. 91, Aug. 6 to Aug. 13, 1730.)

London, May 16. . . . We hear that on Tuesday night last, at a Lodge held at the Horn Tavern in Westminster, when the Duke of Norfolk, Grand Master, Nathaniel Blackerby, Esq., Deputy Grand Master, and other Grand Officers, as also the Duke of Richmond, Master of the Lodge; Marquis of Beaumont, Lord Mordaunt, Marquis de Quesne, and several other Persons of Distinction were present; the following foreign Noblemen: Francois Louis de Gouffieri, Charles Louis, Président de Montesquier; Francis, Comte de Sade; as also John Campfield, Esq.; William Cowper, of Golden Square, Esq.; and Capt. John Mercer, were admitted Members of the Antient and honorable Society of Free and Accepted Masons.

(From the Pennsylvania Gazette, No. 92, Aug. 13 to Aug. 20, 1730.)

London, June 11. On Monday last the celebrated Mr. Orator Henley was admitted a Free and Accepted Mason at the Prince William Lodge, Charing-Cross, several Noblemen and Persons of Distinction being present at the Ceremony.

The above three news items all antedate the earliest Masonic reference heretofore found in any American newspaper.

During this time, Freemasonry had taken a firm root in the Province, and, according to FRANKLIN's published account, several Lodges had been erected by resident Brethren and prominent citizens, supposedly under a deputation granted by the Grand Lodge of England to DANIEL COXE, of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania.

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The ambitious mind of FRANKLIN must naturally have chafed, that thus far he had not succeeded in being admitted as a Brother within the tyled portals of the Craft, an ambition then slow of realization, as it was an honor beyond the aspiration of almost any young mechanic to receive any kind of recognition in the infant community, much less be admitted to an equal footing with his social superiors, even though not a comparative stranger like FRANKLIN.

Yet FRANKLIN, bold and fearless as he was, began his editorial career on the Pennsylvania Gazette by freely commenting upon the conduct of influential persons in Philadelphia,²¹ and, chafing under the existing conditions between him and the Brethren, whatever they may have been, as a final card, printed his "Account of Freemasonry from London."

(From the Pennsylvania Gazette, No. 108, Dec. 3 to Dec. 8, 1730.)²²

As there are several Lodges of Free-Masons erected in this Province [Pennsylvania], and people have lately been much amused with conjectures concerning them, we think the following account of Free-masonry from London will not be unacceptable to our readers.

FRANKLIN's feelings upon this subject are best revealed to us in his terse introductory note, wherein he writes: "Their Grand Secret is, *That they have no*

²¹ Watson's "Annals of Philadelphia and Pennsylvania," edition of 1850, Vol. I, p. 532.

²² Facsimile in Masonic Temple Library, Philadelphia.

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Secret at all; and when once a man is entered, he finds himself obliged, *se defendendo*, to carry on the Jest with as solemn a Face as the rest. We shall not use many Words to persuade the Publick that the following Piece is genuine; it carries all the Marks of Truth in itself; we would only refer the Reader to the Conduct of the Brotherhood upon this occasion;

LONDON, Aug^t 12.

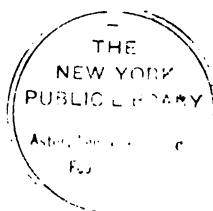
BY the Death of a Gentleman who was one of the Brotherhood of FREE-MASONS, there has lately happen'd a Discovery of abundance of their secret Signs and Wonders, with the mysterious Manner of their Admission into that Fraternity. The following is a true Copy of a Manuscript which the Deceased had written for the Benefit of his own private Remembrance, and which was found conceal'd among his choicest Papers in the most hidden Part of his Cabinet. The World has long admir'd, that in such a numerous Company, many of them not remarkable for Taciturnity, there has been no one found, that in his Cups, or in any other Circumstance, would discover their Mysteries:

* * * * *

We shall not use many Words to persuade the Publick that the following Piece is genuine; it carries all the Marks of Truth in itself: We would only refer the Reader to the Conduct of the Brotherhood upon this Occasion; if they *ridicule* it, or look *very grave* upon it, or if they are *very angry* and endeavour to *decry* it, he may be satisfied it is the *real Truth*.

FAC-SIMILE FROM THE PENNSYLVANIA GAZETTE, No. 108, DECEMBER 3
TO DECEMBER 8, 1730.

If they *ridicule* it, or look *very grave* upon it, or if they are *very angry* and endeavor to *decry* it, he may be satisfied it is the *real Truth*."



1731		Brought forward		
June 24	4	To: 5 days ration & 2 p. dinner	£ 2	6
July 5	5	To: remainder of 1st £ 3: 10: 10: is £ 2: 6: 10: ..	£ 2	11
Aug 2	2	To: Stock for this day		6
Sept 6	6	To: Stock for this day		6
Oct 6	4	To: Quota		6
Nov 6	5	for absence of 1st Quota		6
Dec 6	6	for Quota		6
1732 Jan 3	3	for 2d	2	6
Feb 7	7	for 1st		6
March 6	6	for a share of 1st Quota		6
1732 April 3	3	to Quota		6
May 1	1	for absence of 1st Quota		6
June 5	5	for Quota	£ 2	11
July 19	19	for a share of 1st Quota		6
July 3	3	for Quota		6
Aug 7	7	for 2d		6
Sept 4	4	for 2d		6
Oct 10	10	for 2d		6
Nov 6	6	for absence of 1st Quota		6
Dec 4	4	for 2d		6
1732 Jan 1	1	for Quota	2	16
Feb 5	5	for 2d		6
March 8	8	for Quota		6
1732 April 2	2	for absence of 1st Quota		6
May 7	7	for Quota		6
June 4	4	for 2d	£ 3	10
July 2	2	for 2d		6
Aug 6	6	for 2d		6
Sept 3	3	This day money of 1st for 2nd Book &c.	15	6
Oct 3	3	for Quota		6
Nov 29	29	for Quota		6
Dec 5	5	for 2d	9	17
1733 Jan 3	3	for 2d		6
Feb 7	7	for 2d		6
March 4	4	for 2d		6
April 3	3	for 2d		6
May 3	3	for 2d		6
June 3	3	for 2d		6
July 3	3	for 2d		6
Aug 3	3	for 2d		6
Sept 3	3	for 2d		6
Oct 3	3	for 2d		6
Nov 3	3	for 2d		6
Dec 3	3	for 2d		6
1734 Jan 3	3	for 2d		6
Feb 3	3	for 2d		6
March 3	3	for 2d		6
April 3	3	for 2d		6
May 3	3	for 2d		6
June 3	3	for 2d		6
July 3	3	for 2d		6
Aug 3	3	for 2d		6
Sept 3	3	for 2d		6
Oct 3	3	for 2d		6
Nov 3	3	for 2d		6
Dec 3	3	for 2d		6

THE CONTINUED

There is a great deal of sympathy for the
countrymen of the United States, and
a feeling of friendship for the people of
the United States, and a feeling of friendship
for the people of the United States.

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That this publication raised some commotion amongst the Brethren goes without saying, but they do not appear either to have ridiculed, looked grave upon it, or gotten angry and tried to decry it. The publication, however, served the young printer's purpose.

FRANKLIN's brains and shrewdness had broken down the social barrier, and early in the following year, 1731, now having arrived at a lawful Masonic age, we find the young printer Entered, Passed and Raised to the Sublime Degree of a Master Mason in St. John's Lodge, held at the Sun Tavern in Water Street, Philadelphia, the most important of all Masonic lodges in America, both as to membership and the social standing of the Brethren. The cost of his entrance fee was three pounds sterling, two of which were not paid until the following St. John the Baptist's Day.

The exact date of FRANKLIN's initiation is not known, but it was before the legal year of 1730 expired, evidently in February 1730-31. Shortly after he was brought to true Masonic light, he, as a partial reparation for the burlesque screed published in the previous December, and at the same time to set the Fraternity of which he was now a member in its proper light before the community, printed in his issue for May 6 to 13, 1731, "Some Information concerning the society called Free Masons." This was an extract from Chambers' Universal Dictionary of

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all Arts and Sciences, which FRANKLIN obtained from SAMUEL KEIMER's office.

“To give the reader what information we can concerning the Society called Free Masons, we have inserted the following extract from Chambers' great Universal Dictionary of all Arts and Sciences, printed 1728:

“FREE AND ACCEPTED MASONS, a very ancient Society of Men so called; either from some extraordinary Knowledge of Masonry or Building, which they are supposed to be Masters of, or because the first Founders of that Society were Persons of that Profession. They are now very considerable, both for Numbers and Character; being found in every Country in Europe, and consisting principally of persons of Merit and Consideration. As to Antiquity, they claim to a standing of some Thousand Years; and it is said can trace up their Original as early as the building of Solomon's Temple. What the end of their Institution is, seems still in some measure a Secret; tho' as much of it as is known appears truly good and laudable, as it tends to promote friendship, Society, mutual Assistance, and Good Fellowship. The Brethren of this Family are said to be possessed of a great Number of Secrets, which have been strictly observed from Age to Age. Be their other virtues what they will 'tis plain they are Masters of one in a very great degree, viz, Secrecy.”

How fully Brother FRANKLIN now entered into the spirit of Freemasonry, and from the very beginning became an active and useful Brother of the Craft, is shown by the following “observation” written by him, May 19, 1731, two weeks after he had been raised to the Sublime Degree of a Master Mason.

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“There seems to me at present to be great occasion for raising a *united party for virtue*, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good, and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common Laws. I at present think, that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and for meeting with success.”

Upon page 27 of FRANKLIN'S Common-place Book or blotter, now in the Dreer Collection of the Historical Society of Pennsylvania, will be found an original curious entry, partly written in cypher, which is evidently the draft of above “observation”:

R. B. T. A. O. G. G2.

tht wn I. hv 200 dz.

He may travel everywhere endeavoring to promote Knowledge and Virtue; by erecting I^a promoting private Lib^a. establishing a society of Virtuous Men in all parts, who shall have an universal correspondence, and write to support and encourage Virtue & Liberty & Knowledge by all Methods.

mahe no lf wrth z b mpled v s grt nd gd a Dsyn

O. G. M. M. W.

Then again the “Leather Apron Club” henceforth became known under a more refined name as the “Junto,” its chief element, “secrecy” patterned after the Masonic Fraternity was, however, retained, otherwise it became literary in character, or as FRANKLIN

R, B, T, A, O, G, Gz

that we can do for 200 cts. —

We may, travel, every where endeavoring to promote knowledge and
Virtue; by erecting Sch. promoting private Schs. establishing a Society
of Virtuous Men in all parts, who shall have an universal Correspondence
and write to support & encourage Virtue & Liberty & Knowledge: by all
Methods — we are in a way to get rid of a Dignity,

O G M M W. —

FAC-SIMILE FROM FRANKLIN'S COMMON-PLACE BOOK.

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himself wrote, "a club for Mental improvement." The eventual outcome of this Club, running side by side as it were with the Craft, was the formation of the Library Company of Philadelphia in 1731 and the American Philosophical Society in 1743, in both of which FRANKLIN was the leading spirit. It has been well said that "Thus early did this young man display and exercise his rare leadership, and attract to his side men of thought and ideas; for one so young to secure the attention of men, mostly his seniors, to weekly meetings for the discussion of useful and informing topics, indicates as great an instance as any displayed by him in later years of his strong executive ability, and his wonderful powers of attraction among all with whom he was associated in any enterprise."⁸³

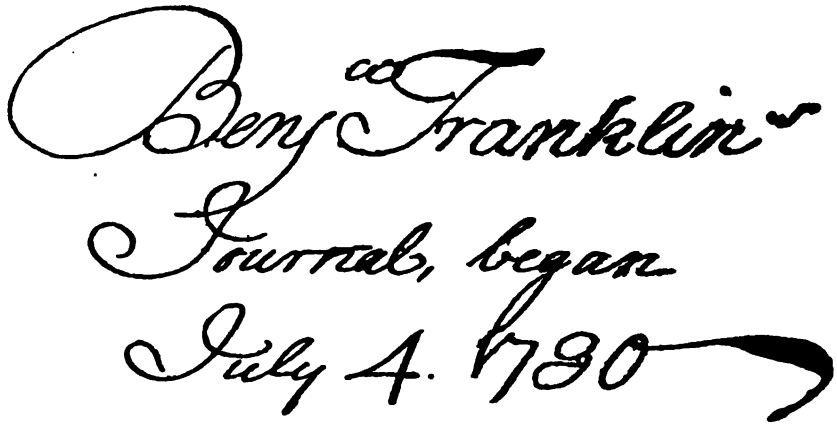
As a matter of fact, it was within the Masonic Lodge at Philadelphia, where FRANKLIN had the first opportunity of learning parliamentary usage by actual practice or occupying any position of authority and government. Consequently, it is but fair to assume that here in St. John's Lodge, and subsequently in the Grand Lodge of Pennsylvania, was laid the foundation of FRANKLIN's future greatness as a parliamentarian and a prominent figure in all of the many and various organizations with which he became identified during his long and active public

⁸³ Thos. H. Montgomery in "History of the University of Pennsylvania," Philadelphia, 1900, pp. 18-19.

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career. Further, it is an indisputable fact that the offices conferred upon FRANKLIN by the Grand Lodge of Pennsylvania, of that early day, were the first public honors held by the great Printer-Statesman.

The earliest documentary evidence we have thus far of FRANKLIN'S Masonic career is found upon the pages of an old account book of St. John's Lodge, in possession of the Historical Society of Pennsylvania, which is known as "Liber B," where upon pages 10 and 45 we find the financial standing of FRANKLIN with his Lodge from June 24th, 1731, to June 24th, 1738, inclusive. This shows us that on St. John the Baptist's Day, June 24, 1731, FRANKLIN paid £2.2.6d., being balance due on his initiation fee and dues to date.



Ben^{ca} Franklin
Journal, began
July 4. 1730

FAC-SIMILE OF INSCRIPTION ON FLY-LEAF OF FRANKLIN'S JOURNAL.

The next important piece of documentary evidence is found in FRANKLIN'S business journal in possession of the American Philosophical Society, wherein under

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date of September 9, 1731, he makes the significant entry.

“Blanks for Masons — — 0.5.0.”

Unfortunately FRANKLIN published no account of the meeting held on St. John's Day, June 24, 1731. If the minute book of this old Lodge could be found,

<i>Work done since Sept^r 9. 1731.</i>		
<i>when White month went away</i>		
	<i>Servants Indentures & Room</i>	<i>10. — —</i>
	<i>Ado^ts for Ed^d Owen of Chester</i>	<i>— 7. 6</i>
	<i>— for Abraham Bradley</i>	<i>— 5. —</i>
	<i>— for Rich^d Scobell</i>	<i>— 5. —</i>
	<i>— for Davis & Hart</i>	<i>— 7. 6</i>
	<i>Blanks for Masons</i>	<i>— 5. —</i>
	<i>— for Francis Buxey Esq^r 6^d</i>	<i>— 8. —</i>
	<i>Ado^ts for Caleb Ranshead</i>	<i>— 7. 6</i>
<i>St. 16.</i>	<i>Ado^ts for Thomas Lawrence of Kent</i>	<i>— 5. —</i>
	<i>Wig. Bells for Geo. Cunningham</i>	<i>— 8. —</i>
<i>19</i>	<i>Ado^ts for Ed^d Owen of Chester</i>	<i>— 7. 6</i>
	<i>Ado^ts for Chris Thomas of Merion</i>	<i>— 5. —</i>

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL.

it would most probably show that FRANKLIN was elected Junior Warden of the Lodge at that meeting. The custom then in vogue, as shown by the minute

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book of the Tun Tavern Lodge³⁴ was for the elective officers to serve but six months in each station. This would have made FRANKLIN Worshipful Master of St. John's Lodge, at the June meeting, which was the fifth day of the month. Upon the following St. John the Baptist's day, June 24, 1732, he was appointed Junior Grand Warden by R. W. Grand Master WILLIAM ALLEN, as appears from the item printed in the Pennsylvania Gazette, No. 187, June 19 to 26, 1732.

The fact that so young a man as FRANKLIN, then but 26 years old, was summoned to this exalted station, so soon after his reception among the Craft,—proves the interest he took in the Fraternity, and how it was appreciated by the Brethren at large.

During the latter part of 1731, or early in 1732, a Committee was appointed by St. John's Lodge, "To consider of the present state of the Lodge and of the proper method to improve it."

BENJAMIN FRANKLIN acted as Secretary to the Committee, and when the report was brought, presented and read before the Lodge, at its regular stated meeting, June 5, 1732, the paper was in FRANKLIN's handwriting, and was signed by all of the Committee, and a majority of the members.

This precious document, the oldest draft of By-Laws³⁵ of an American Masonic Lodge, is still in

³⁴ Photographic facsimile of this book is in Masonic Temple Library, Philadelphia.

³⁵ Proceedings of Grand Lodge of Pennsylvania, 1855, pp. 37-39. These By-laws antedate the first By-laws of the First Lodge in

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existence, and it is expected that it will soon find its final resting place in the Masonic Library of what may be rightly called the "Mother City of Freemasonry in America."

The report is as follows:

*Gentlemen of the Lodge*³⁶

The Committee you have been pleased to appoint to consider of the present State of the Lodge, and of the properest Methods to improve it, in obedience to your commands have met, and, after much and mature Deliberation, have come to the following Resolutions:—

1. That since the excellent Science of Geometry and Architecture is so much recommended in our ancient Constitutions, Masonry being first instituted with this Design, among others, to distinguish the true and skilful Architect from unskilful

Boston just sixteen months, they having been adopted October 24, 1733. Proceedings of Grand Lodge of Massachusetts, 1871, p. 374.

³⁶ The original manuscript was copied, *verbatim et literatim*, by Clifford P. MacCalla, on August 26, 1885, from the original document (which was in the handwriting of Benjamin Franklin). It was then in the possession of George T. Ingham, Esq., of the New Jersey bar, residing at Atlantic City, N. J. Mr. Ingham was a descendant of David Hall, who for many years was the partner of Franklin in the printing and publishing business, and he possessed a number of the Franklin papers. "Liber B" of St. John's Lodge, Philadelphia, was presented by him to the Historical Society of Pennsylvania, where it now remains. The words of the fourth section, which was crossed out, were as follows:

"4. That since Love and Good Will are the best Cement of any Society, we endeavour to encrease it among ourselves by a kind and friendly conversation, so as to make us of ourselves desire to meet, but that all Compulsion, by fining any Person for not Meeting, be utterly taken away and abolished, Except only Persons in Office, and others when a Meeting is call'd upon Extraordinary Occasions."

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Pretenders; total Ignorance of this Art is very unbecoming a Man who bears the worthy Name and Character of MASON; We therefore conclude, that it is the Duty of every Member to make himself, in some Measure, acquainted therewith, as he would honor the Society he belongs to, and conform to the Constitutions.

2. That every Member may have an Opportunity of so doing, the present Cash be laid out in the best Books of Architecture, suitable Mathematical Instruments, &c.

3. That since the present whole Stock is not too large for that purpose, every Member indebted to the Lodge pay what is from him respectively due on Monday night, the nineteenth Instant, that so the whole being ready by the 24th of June, may be sent away by the first Opportunity. And that every one not paying that Night, be suspended till he do pay: For without Care be taken that Rules are punctually observed, no Society can be long upheld in good Order and Regularity.

5. That the use of the Balls be established in its full Force and Vigour; and that no new Member be admitted against the will of any present Member; because certainly more Regard ought to be had in this way to a Brother who is already a Mason, than to any Person who is not one, and we should never in such cases disoblige a Brother, to oblige a Stranger.

6. That any Member of this Lodge having a complaint against any other Member, shall first apply himself to the Wardens, who shall bring the Cause before the Lodge, where it shall be consider'd and made up, if possible, before the Complainant be allow'd to make that Complaint publick to the World: the Offender against this Rule to be expell'd.

June 5, 1732.

The Members whose Names are underwritten, being a Majority, agree unanimously to the within Proposals of the Com-

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mittee (except the fourth, which is cross'd out)⁸⁶ and accordingly have hereunto set their hands.

WILL. PRINGLE
THOMAS BOUDE
B. FRANKLIN
XTOPHER THOMPSON
THOS. HARTT
DAVID PARRY
JOHN EMERSON
LAW⁸⁸ REYNOLDS
JOHN HOBART
HENRY PRATT
SAM'L NICHOLAS.

Two of the editorials printed by FRANKLIN in his Pennsylvania Gazette are supposed to have been originally delivered by him before the Brethren of St. John's Lodge. A careful reading of the one published in Number 360, October 23 to 30, 1735, and a comparison with the first section of the By-Laws of 1732, will show that the latter undoubtedly inspired the writing of this essay:

ON THE USEFULNESS OF MATHEMATICS.

Mathematics originally signifies any kind of discipline or learning, but now it is taken for that science which teaches or contemplates whatever is capable of being numbered or measured. That part of the mathematics which relates to numbers only is called *arithmetic*; and that which is con-

⁸⁶ See note, p. 69.

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cerned about measure in general, whether length, breadth, motion, force, etc., is called *geometry*.

As to the usefulness of arithmetic, it is well known that no business, commerce, trade, or employment whatever, even from the merchant to the shop-keeper, &c, can be managed and carried on without the assistance of numbers, for by these the trader computes the value of all sorts of goods that he dealeth in, does his business with ease and certainty, and informs himself how matters stand at any time with respect to men, money or merchandise, to profit and loss, whether he goes forward or backward, grows richer or poorer. Neither is this science useful only to the merchant, but is reckoned the *primum mobile* (or first mover) of all mundane affairs in general, and is useful for all sorts and degrees of men, from the highest to the lowest.

As to the usefulness of geometry, it is as certain that no curious art or mechanic work can either be invented, improved, or performed, without its assisting principles.

It is owing to this that astronomers are put into the way of making their observations, coming at the knowledge of the extent of the heavens, the duration of time, the motions, magnitude, and distances of the heavenly bodies, their situations, positions, risings, settings, aspects and eclipses; also the measure of seasons, of years, and of ages.

It is by the assistance of that science that geographers present to our view at once the magnitude and form of the whole earth, the vast extent of the seas, the divisions of empires, kingdoms and provinces.

It is by the help of geometry the ingenious mariner is instructed how to guide a ship through the vast ocean, from one part of the earth to another, the nearest and safest way and in the shortest time.

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By help of this science the architects take their just measures for the structure of buildings, as private houses, churches, palaces, ships, fortifications, &c.

By its help engineers conduct all their works, take the situation and plans of towns, forts and castles, measure their distances from one another, and carry their measures into places that are only accessible to the eye.

From hence also is deduced the admirable art of drawing sun-dials on any plane howsoever situate, and for any part of the world, to point out the exact time of the day, sun's declination, altitude, amplitude, azimuth, and other astronomical matters.

By geometry the surveyor is directed how to draw a map of any country, to divide his lands, and to lay down and plot any piece of ground, and thereby discover the area in acres, rods and perches; the gauger is instructed how to find the capacities or solid contents of all kinds of vessels, in barrels, gallons and bushels, &c; and the measurer is furnished with rules for finding the areas and contents of superficieses and solids, and casting up all manner of workmanship. All these and many more useful arts too many to be enumerated here, wholly depend upon the aforesaid sciences—viz., arithmetic and geometry.

This science is descended from the infancy of the world, the inventors of which were the first propagators of human kind as Adam, Noah, Abraham, Moses, and divers others.

There has not been any science so highly esteemed and honored as this of the mathematics, nor with so much industry and vigilance become the care of great men, and labored in by the potentates of the world, viz—emperors, kings, princes, &c.

Mathematical demonstrations are a logic of as much or more use than that commonly learned at schools, serving to a just

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formation of the mind, enlarging its capacity, and strengthening it so as to render the same capable of exact reasoning, and discerning truth from falsehood in all occurrences, even subjects not mathematical. For which reason it is said, the Egyptians, Persians and Lacedaemonians seldom elected any new kings but such as had some knowledge of the mathematics, imagining those who had not, men of imperfect judgments and unfit to rule and govern.

Though Plato's censure, that those who did not understand the 117th proposition of the 13th book of Euclid's Elements ought not to be ranked among rational creatures, was unreasonable and unjust; yet to give a man the character of universal learning, who is destitute of a competent knowledge of the mathematics, is no less so.

The usefulness of some particular parts of the mathematics in the common affairs of human life has rendered some knowledge of them very necessary to a great part of mankind, and very convenient to all the rest that are any way conversant beyond the limits of their own particular callings.

Those whom necessity has obliged to get their bread by manual industry, where some degree of art is required to go along with it, and who have some insight into these studies, have very often found advantages from them sufficient to reward the pains they were at in acquiring them. And whatever may have been imputed to some other studies, under the notion of insignificancy and loss of time, yet these, I believe, never caused repentance in any, except it was for their remissness in the prosecution of them.

Philosophers do generally affirm that human knowledge to be most excellent which is conversant amongst the most excellent things. What science then can there be more noble, more excellent, more useful for men, more admirably high and demonstrative, than this of the mathematics?

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I shall conclude with what Plato says in the seventh book of his Republic with regard to the excellence and usefulness of geometry, being to this purpose;

“Dear friend; you see then that mathematics are necessary, because by the exactness of the method we get a habit of using our minds to the best advantage. And it is remarkable that all men being capable by nature to reason and understand the sciences, the less acute, by studying this, though useless to them in every other respect, will gain this advantage—that their minds will be improved in reasoning aright; for no study employs it more, nor makes it susceptible of attention so much; and those who we find have a mind worth cultivating ought to apply themselves to this study.”

The writer will now touch upon a story learned more than half a century ago, while yet a lad in school, when the present Right Worshipful Grand Master and he were classmates. The story was then told him by an old Freemason, a friend of the family, who claimed as a child to have seen FRANKLIN on several occasions, and who, in 1855, took part in the dedication of the New Masonic Hall on Chestnut Street.

The import of the old Brother's story was that BENJAMIN FRANKLIN as Grand Master had laid the corner-stone of the State House, better known as Independence Hall,—a building that was destined to become the very cradle of American liberty, one now so dear in the hearts of every American from the Atlantic to the Pacific, and henceforth, in view of present investigations, doubly so to every Freemason.

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The story further went on to say that the Freemasons of that early day had not only bought the ground, designed the edifice, but had actually built it, after overcoming a series of annoyances from the non-Masonic member^{36a} of the committee appointed by the Assembly.

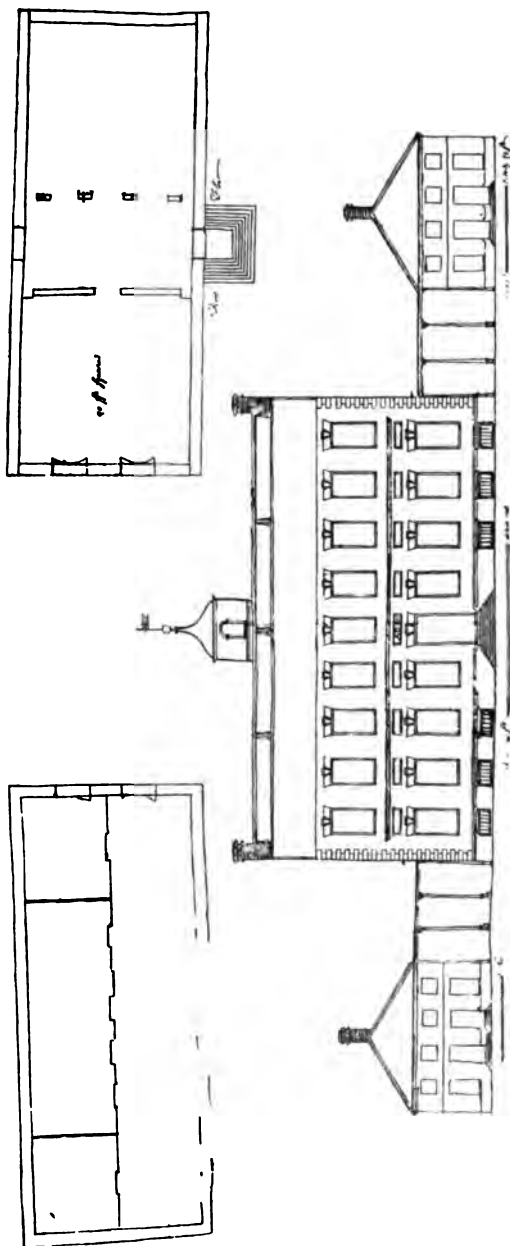
In recalling this story in later years, the writer set about to verify it by documentary evidence, and was successful in all but a single item; viz.: that of the laying of the corner-stone.

From original documents still existing, it is shown that the proposals to build a State House began in 1729. Subsequently the ground upon which Independence Hall now stands was purchased for the purpose by WILLIAM ALLEN, Grand Master of Pennsylvania, who bought the lots in his own name and expended his own money therefor.³⁷ The accepted plans were drawn by ANDREW HAMILTON,³⁸ speaker of the Assembly, and who was the father-in-law of the Grand Master. The contracts for the building, however, were not given out until March, 1732-3. Shortly afterward the ground was staked out by Brother EDMUND WOOLLEY, master carpenter, and work commenced on the excavation.

^{36a} John Kearsley, builder of Christ Church, Philadelphia.

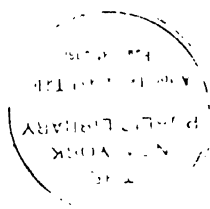
³⁷ Scharff & Westcott's "History of Philadelphia," Vol. I, p. 206.

³⁸ 1732, August 11, Andrew Hamilton exhibited plan of house and building as it now stands.



ORIGINAL PLAN OF THE STATE HOUSE.

FAC-SIMILE (REDUCED) OF DRAFT SUBMITTED BY ANDREW HAMILTON AND ADOPTED
 BY THE PROVINCIAL COUNCIL.
 IN THE COLLECTION OF THE HISTORICAL SOCIETY OF PENNSYLVANIA.



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The year 1733 had well advanced when the foundations were begun³⁹ by Brother THOMAS REDMAN, one of the early members of St. John's Lodge.⁴⁰

On St. John the Baptist's Day of the following year (1734), BENJAMIN FRANKLIN was installed Grand Master, and he appointed JOHN CRAPP⁴¹ Deputy Grand Master; at the same time were chosen for Grand Wardens JAMES HAMILTON, son of the designer of the Hall and brother-in-law to Past Grand Master WILLIAM ALLEN, and THOMAS HOPKINSON.

It was during FRANKLIN's incumbency as Grand Master that the superstructure of the grand old building was raised. The brick mason was Brother THOMAS BOUDE, the same who served as St. John's Lodge's first Secretary, and Senior Grand Warden of the Grand Lodge, when FRANKLIN filled the position in the South, and who subsequently (1741) became the Deputy Grand Master of Pennsylvania.

As to the laying of the corner-stone by Grand Master FRANKLIN, or with Masonic ceremonies, the writer has not been able as yet to verify the old Freemason's story by documentary evidence, though there can be but little doubt of its truth.

³⁹ Hazard's "Register of Pennsylvania," Vol. II, p. 376.

⁴⁰ Etting's "History of Independence Hall," Philadelphia, 1891, p. 14.

⁴¹ John Crapp was a son of the surgeon of the same name who came to Philadelphia during the earliest days of its settlement. Deputy Grand Master Crapp was a prominent citizen and builder. He died during his term of office, September 10, 1734.

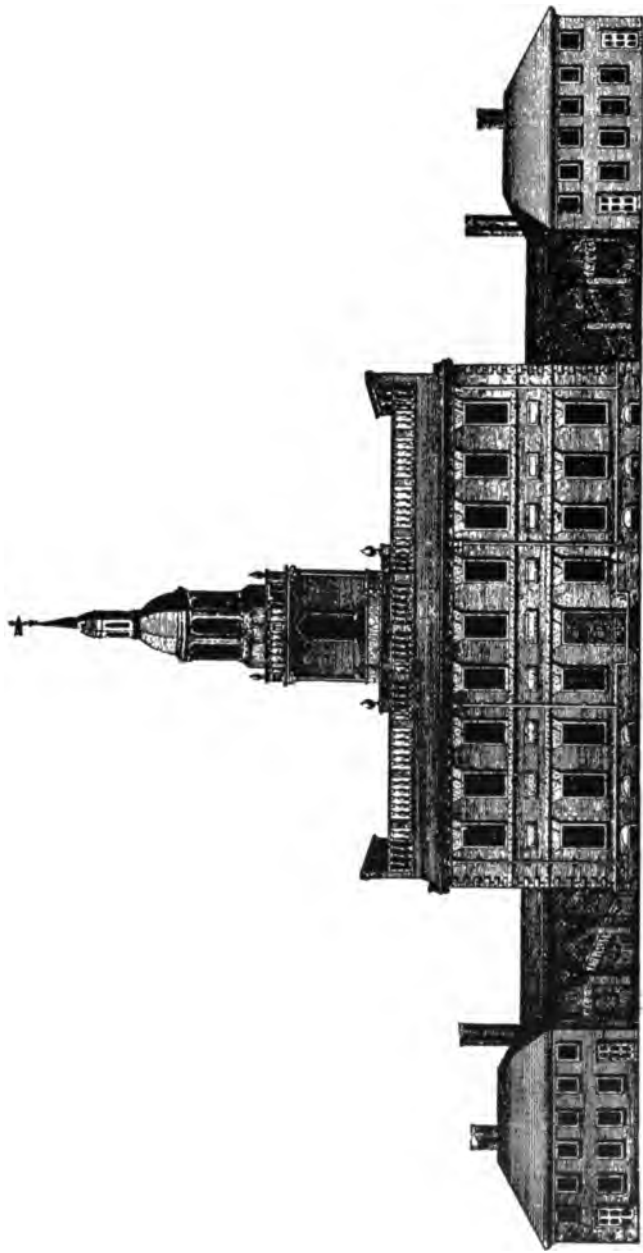
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However, as a still further confirmation of the old Brother's tradition, I will say that there is preserved in the BACHE family, who are direct descendants of BENJAMIN FRANKLIN, a silver trowel engraved with a Masonic symbol, which trowel they have always supposed might have been used by FRANKLIN as Grand Master upon this or similar occasions.⁴²

Whether either of the hewn ashlar at the northeast or northwest corners of old Independence Hall was laid and pronounced Plumb, Level and Square, and consecrated with Corn, Wine and Oil, by proper Masonic authority, or whether that act was quietly done without ceremony by Brothers BOUDE and REDMAN in the line of their operative duties, must for the present remain an unsolved problem, at the same time harboring the hope, as so much has come to light of late, that at some future time further proof of the old Freemason's tradition may be found and substantiate the remaining part of the story.

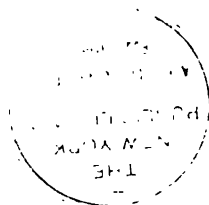
How well these early Brethren of St. John's Lodge above mentioned, skilled artisans as they were, faithfully performed the labors assigned them is shown by the condition of their work after the lapse of almost two centuries: the foundation, stonework and walls as firm and plumb as the day when the last course was laid, with brick, stone and mortar cemented into an almost adamant mass, defying as it were both time

⁴² This silver trowel, with the handle lengthened, has been used for many years in the family as a fish knife.



ELEVATION OF THE STATE HOUSE.

FROM A CONTEMPORARY PRINT, (ABOUT 1740).



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and elements; not a crack or settlement is to be seen in the walls of this venerable structure, notwithstanding the many interior alterations. It is an enduring monument to the skill of our early Brethren of St. John's Lodge both as Operative as well as Speculative Masons. And we as Pennsylvania Freemasons can forever point with pride to Independence Hall, the cradle of American liberty, as the design and handi-craft of the Brethren of the first Grand Lodge of Pennsylvania.

As a further matter of historical interest, the writer will call attention to the fact that four of these early Brethren of the first Grand Lodge, JAMES HAMILTON, ROBERT HUNTER MORRIS, JOHN PENN, and BENJAMIN FRANKLIN, became Governors of Pennsylvania, and so occupied this venerable building during their term of office.

Before passing this subject, the writer wishes to place on record another interesting fact; viz:—that the ornate silver inkstand used continuously by the Assembly in the State House, and from which was dipped the ink when the Declaration of Independence was signed, was the handiwork of Brother PHILIP SYNG who served as Grand Master 1741, with Brother THOMAS BOUDE, brick mason of the State House, as his Deputy.

When finally the building was ready for occupancy, it was inaugurated, as it were, with a grand banquet given by Past Grand Master Brother WILLIAM ALLEN,

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then Mayor of the City, at which without doubt all of the Brethren of St. John's Lodge participated. FRANKLIN thus notes the occasion:

"Thursday last William Allen, Esq., Mayor of this City for the year past, made a feast for his citizens at the state house, to which all the strangers in town of note were also invited. Those who are judges of such things say that considering the delicacy of the viands, the variety and excellency of the wines, the great number of guests, and yet the easiness and order with which the whole was conducted, it was the most grand, the most elegant entertainment that has been made in these parts of America." (From the Pennsylvania Gazette, No. 407, Sept. 30, 1736.)

This banquet was held in "the long room" and its two ante-chambers, one or both of which in after years (1800-1802) served the present R. W. Grand Lodge as a place of meeting.

Another incident of note is that when the Legislature met at their October sessions, 1736, the meeting was held in the State House, at which meeting the first public Assembly was held within the historic walls, when ANDREW HAMILTON, architect of the building was elected speaker for the seventh time, and BENJAMIN FRANKLIN clerk; thus FRANKLIN made his advent in public life, within the walls of the historic building, erected during his term as Grand Master, and with which, in after life, he was to be so intimately connected. At the above meeting, Past Grand Master Brother WILLIAM ALLEN was a representative from

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Philadelphia County, and his brother-in-law, Past Grand Master Brother JAMES HAMILTON, represented Lancaster County.

In the struggle for Independence, BENJAMIN FRANKLIN appears to be the only Brother whose name shines out brightly in the cause of Independence. Almost all of the early Brethren of St. John's Lodge had either passed to the Grand Lodge beyond or were upon the Royal side. FRANKLIN's name alone appears from those upon the roster of old "Liber B" who dipped their pen in Brother SYNG's silver ink-stand, and signed the immortal Declaration in 1776.

Returning again to the Masonic career of FRANKLIN, we find, by the old Ledger of St. John's Lodge, that he was a regular attendant at his Lodge—having been absent from but five regular meetings of the Lodge in as many years.

In his newspaper, he continued to publish any Masonic notices from home or abroad that came to his attention. Thus, in the Pennsylvania Gazette for May 6 to 13, 1731, we find a notice from Dublin; July 15 to 22, 1731, one from London; May 4 to 11, 1732, another from London:

June 19 to 26, 1732—Election of WILLIAM ALLEN as Grand Master.

March 15 to 22, 1732-3—Initiation of a Jew in London.

April 19 to 26, 1733—Quarterly Communication, London.

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June 7 to 14, 1733—Constitution of Lodge in London, and appointment of Provincial Grand Master for Spain.

June 21 to 28, 1733—Election of HUMPHREY MURRAY as Grand Master.

May 9 to 16, 1734—Advertisement of FRANKLIN's reprint of ANDERSON's "Constitutions," the first Masonic book printed in America.

(From the Pennsylvania Gazette, No. 284, May 9 to May 16, 1734.)⁴³

"Just Published.

The CONSTITUTIONS of the FREEMASONS: Containing the History, Charges, Regulations, etc., of that most ancient and Right Worshipful Fraternity, London printed. Reprinted by B. Franklin, in the year of Masonry 5734. Price Stitch'd 2s. 6, bound 4s."

June 20 to 27, 1734—Election of BENJAMIN FRANKLIN as Grand Master.

(From the Pennsylvania Gazette, No. 290, June 20 to June 27, 1734.)

"Monday last a Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons in this Province, was held at the Tun Tavern in Water street, when BENJAMIN FRANKLIN being elected Grand Master for the year ensuing, appointed Mr. John Crap to be his Deputy; and James Hamilton, Esq., and Thomas Hopkinson, Gent., were chosen Wardens. After which a very elegant entertainment was provided, and the Proprietor, the Governor, and several other persons of distinction, honored the Society with their presence."

⁴³ This advertisement was repeated in No. 285, May 16 to May 23, and in No. 286, May 23 to May 30, 1734.

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FRANKLIN'S term as Grand Master, during the year 1734-5, was an important one in our Masonic history, as it was during his term as has been shown, that the walls of Independence Hall were raised by some of his Brethren of the Craft. He also set up and printed during his term of office, "by special order, for the use of the Brethren in North America," his "Mason Book," which was a reprint of ANDERSON'S "Constitutions," originally published in London in 1723; a proof of how much interest Freemasonry had aroused in the Colonies at that early day.

There was another reason why FRANKLIN reprinted these "Constitutions." It appears that at this time the original English edition was exhausted, and, Freemasonry having spread over the Colonies from Massachusetts to the Carolinas and Georgia, the American demand could not be supplied from the home sources. A careful scrutiny of the advertisements in the local papers up to the time of FRANKLIN'S announcement in May, 1734, fails to show any importation of the original edition. The following extract from the proceedings of the Grand Lodge of England throws light upon the existing conditions:

"Monday, Feb. 24, 1734-5.

"Brother Anderson, Author of the Book of Constitutions representing that a new edition was become necessary and that he had prepared materials for it, the Grand Master and Lodge ordered him to lay the same before the present and former Grand Officers,

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that they might report their Opinion to Grand Lodge.”

It will be noticed that above action was taken several months after FRANKLIN's reprint was issued.

The American edition, though advertised in May, 1734, was not ready for delivery until the following August, during which month he sends 70 copies to Boston and charges the same to the local lodge of Masons “at Br. HUBARDS”; at the same time he sends a number to South Carolina, where Freemasonry had been introduced in the fall or winter of 1731, by FRANKLIN's partner, Brother THOMAS WHITEMARSH, of St. John's Lodge, who had gone there and set up a press.

Later in the year, FRANKLIN sent to “Brother JAMES by Brother PETER” “more Mason books to Boston.”

Still later in the year, under date of November 28, 1734, we have his letters to the Grand Master and Grand Lodge of Massachusetts (originals unfortunately destroyed).^{43a} A careful perusal of the copies of both the official and personal parts of this communication leads the writer to the opinion that one of FRANKLIN's motives in penning these endearing missives was expressed in his postscript:

“If more of the Constitutions are wanted, among you, please hint it to me.”

FRANKLIN had “Mason Books” to sell, and he was as shrewd a merchant as a philosopher.

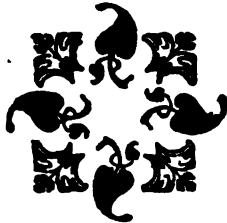
^{43a} See “Masonic Letters of Benjamin Franklin, of Philadelphia, to Henry Price, of Boston,” p. 193 et seq.

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THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.



LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by special Order, for the Use
of the Brethren in *NORTH-AMERICA*.
In the Year of Masonry 5734, *Anno Domini* 1734.

TITLE PAGE OF FRANKLIN'S REPRINT OF ANDERSON'S "CONSTITUTIONS."

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As these two missives are the oldest American Masonic letters that appear to have been preserved, we reproduce them in full, together with a facsimile of FRANKLIN's official signature as Grand Master of

Sent to Bro. John James				
By Brother Peter				
100 Catechisms			1.	5.
6 Mason Books				15.
40 Tally & Brady's	Palmer	3.		
40 w' Pasteboard			9.	6.
			16.	6.
				8

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL OF BOOKS SENT TO
BOSTON, AUGUST, 1734.

Pennsylvania. The original autograph was torn from one of the letters, about 1843, by an officer of the Grand Lodge of Massachusetts, and thus escaped destruction in the burning of the Winthrop House at Boston, April 6th, 1864.

These letters are as follows:—

“ The original of this letter was in existence until April 6, 1864, when it was destroyed at the burning of the Winthrop House, Boston. But many copies of it had been previously made, and no one doubts its authenticity. A sworn copy of it appears in the Proceedings of the Grand Lodge of Massachusetts, 1871, pp. 356-7.

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“RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,—We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

“We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price’s deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the said Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also we are confident conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with,

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we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servts.

Signed at the request of the Lodge,

A handwritten signature in cursive script that reads "D. Franklin Gill." The signature is written in dark ink and is positioned below the text "Signed at the request of the Lodge,".

PHILADELPHIA, Nov. 28, 1734.

"DEAR BROTHER PRICE,—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatso-

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ever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am,

*Your affectionate Brother
J. Hunt Servt.*

B. Franklin *Litt.*
Phila.

PHILADELPHIA, Nov. 28, 1734.

"P. S.—If more of the Constitutions are wanted among you, please hint it to me.

[The address upon the letters:]

"TO MR. HENRY PRICE

At the Brazen Head

Boston,

N. E."

Unfortunately there exists no reply by HENRY PRICE to these letters, nor any copy of a Deputation or Charter, which may have been granted on his request; nor has the Grand Lodge of Massachusetts any other contemporary documents bearing upon the subject.

Nothing in our local Masonic history has called forth more controversy than these two letters. It is not the purpose of the present writer to enter into these discussions. The letters speak for themselves.⁴⁵

⁴⁵ See "Masonic Letters of Benjamin Franklin, of Philadelphia, to Henry Price, of Boston," pp. 193-202.

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FRANKLIN's information appears not to have been correct, for on examination of PRICE's deputation, granted by LORD MONTAGUE on April 30th, 1733, it appears that his authority was limited to New England, and there is no evidence that he ever attempted any control over the Grand Lodge of Pennsylvania, which continued to elect Grand Officers annually, as prescribed in the COXE deputation, until the appointment of FRANKLIN as Provincial Grand Master in 1749 by THOMAS OXNARD, of Massachusetts, which was of a short duration.

Towards the close of Brother FRANKLIN's term as Grand Master, in 1735, he suffered from a severe attack of pleurisy, which came very close to cutting short his eventful career, as the attack terminated in an abscess of the left lobe of his lungs, and he then almost suffocated with the quantity and suddenness of the discharge. His rugged constitution, however, asserted itself, and FRANKLIN recovered.

The second one of FRANKLIN's essays before mentioned, was published in the Pennsylvania Gazette, No. 324, February 11 to 18, 1734, while he was Grand Master, and it is supposed to have been previously delivered by him before the Brethren of St. John's Lodge during his term while filling the oriental chair.⁴⁶ The subject was "Self Denial not the Essence

⁴⁶ According to a tradition which has come down in the Swift family. John Swift was a member of St. John's and the Grand Lodge.

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of Virtue," and is full of the terse epigrams for which "Poor Richard" became famous:

SELF DENIAL NOT THE ESSENCE OF VIRTUE.

It is commonly asserted that without self-denial there is no virtue, and that the greater the self-denial the greater the virtue.

If it were said that he who cannot deny himself anything he inclines to, though he knows it to be to his hurt, has not the virtue or resolution or fortitude, it would be intelligent enough; but as it stands it seems obscure or erroneous.

Let us consider some of the virtues singly.

If a man has no inclination to wrong people in his dealings, if he feels no temptation to it, and therefore never does it, can it be said that he is not a just man? If he is a just man, has he not the virtue of justice?

If to a certain man idle diversions have nothing in them that is tempting, and therefore he never relaxes his application to business for their sake, is he not an industrious man? Or has he not the virtue of industry?

I might in like manner instance in all the rest of the virtues; but, to make the thing short, as it is certain that the more we strive against the temptation to any vice and practice the contrary virtue, the weaker will that temptation be and the stronger will be that habit, till at length the temptation has no force or entirely vanishes; does it follow from thence that in our endeavors to overcome vice we grow continually less and less virtuous, till at length we have no virtue at all.

If self-denial be the essence of virtue, then it follows that the man who is naturally temperate, just, &c, is not virtuous; but that in order to be virtuous he must, in spite of his natural

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inclination, wrong his neighbours, and eat and drink, &c, to excess.

But perhaps it may be said that by the word *virtue* in the above assertion is meant merit; and so it should stand thus: Without self-denial there is no merit, and the greater the self-denial the greater the merit.

The self-denial here meant must be when our inclinations are towards vice, or else it would still be nonsense.

By merit is understood desert; and when we say a man merits, we mean that he deserves, praise or reward.

We do not pretend to merit anything of God, for He is above our services; and the benefits He confers on us are the effects of His goodness and bounty.

All our merit, then, is with regard to one another, and from one to another.

Taking, then, the assertion as it last stands:

If a man does me a service from a natural benevolent inclination, does he deserve less of me than another who does me the like kindness against his inclination?

If I have two journeymen, one naturally industrious, the other idle, but both perform a day's work equally good, ought I to give the latter the most wages?

Indeed lazy workmen are commonly observed to be more extravagant in their demands than the industrious, for if they have not more for their work they cannot live as well. But though it be true to a proverb, that lazy folks take the most pains, does it follow that they deserve the most money?

If you were to employ servants in affairs of trust, would you not bid more for one you knew was naturally honest, than for one naturally roguish but who has lately acted honestly? For currents whose natural channel is damned up, till the new course is by time worn sufficiently deep and become

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natural, are apt to break their banks. If one servant is more valuable than another, has he not more merit than another? and yet this is not on account of superior self-denial.

Is a patriot not praiseworthy if public spirit is natural to him?

Is a pacing-horse less valuable for being a natural pacer?

Nor, in my opinion, has any man less merit for having in general natural virtuous inclinations.

The truth is, that temperance, justice, charity, &c are virtues, whether practiced with or against our inclinations, and the man who practises them merits our love and esteem; and self-denial is neither good nor bad, but as it is applied. he that denies a vicious inclination is virtuous in proportion to his resolution; but the most perfect virtue is above all temptation—such as the virtue of the saints in heaven; and he who does a foolish, indecent or wicked thing, merely because it is contrary to his inclination (like some mad enthusiasts I have read of, who ran about naked, under the notion of taking up the cross), is not practising the reasonable science of virtue, but is a lunatic.

From FRANKLIN's old account book, which he called "Ledger A" as well as "Journal" now in the Collection of the American Philosophical Society—we find the following entries and charges:

"Lodge of Mason's at Br. HUBARDS Dr.

For tickets	5
For tickets 1000	43.4
Sept. 1734 For a finely gilded constitution to the	
Proprietor	5
For one Do for the Lodge.....	5

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August 31 For 3 Constitutions by John Cather-wood, Lan. County 7.6
For 1 Do. to Morgan Sexton..... 2.6

		Lodge of Masons at Blubards Dr	
	For Tickets	—	5.00
Sept. 1734	For Tickets 1000	4.00	3.40
	For a finely gilded Constitution to the Proprietor	—	5.00
Aug 31	For one D ^o for the Lodge	—	5.00
	For 3 Constitutions by John Catherwood Lan. County	—	7.60
omitted 15/	For 1 D ^o to Morgan Sexton	—	2.60
	For 6 by Reynells to Lancaster	—	11.00
	For postage of Commission &c. 11s. 4d. & 2s. 8d.	—	14.00
	For Constitutions sent to Boston 70, Carolina 25	—	95.00
		13	11.11

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Omitted 15s. For 6 by Reynells to Lancaster
For postage of Commission &c. 11s. 4d.
& 2s. 8d. 14
For Constitutions sent to Boston 70,
Carolina 25 11.17.6
13.11.10"

"Lodge Dr. Continued

	Brot. over	13.11.10
Oct. 1736	For 1100 Tickets	4.11.8
	For Advertisements	10.0
1737 Aug. 10	For Freight of Limes	3.0
		<u>18.16.6"</u>

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A careful analysis of the above account shows that two charges for "Tickets" were made prior to September, 1734, and were evidently long since paid for. In the footing on first column FRANKLIN accidentally counted the four pence of the former charge, which accounts for the error in addition. The charge of six copies "by REYNELLS to Lancaster," was also omitted, and is so noted in the margin. The bill when presented to the Lodge was undoubtedly corrected.

What is meant by the charge of 14 shillings for "postage of Commission, &c.," has thus far remained an unsolved problem to the present writer.

Oct. 1736	Lodge D Continued	Prot. over	19	4	10
	For 1100 Tickets	—	A.	11	8
1737. Aug 10	For Advertisements . . .	—	—	10	—
	For Freight of Lines	—	—	3	—
			18	16	6

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL.

Other charges of interest to us, found upon the pages of the old tome beside those already mentioned, are:

"Isaac Brown	dr.	
For a gilt Mason book & one unbd.		0.7.6.

Upon other pages we find

October 8, 1734	Philip Syng Dr.	for binding a	
	Mason book.		1.6

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November 1734	Mr. Thomas Penn, Proprietor.	
	For a book of Constitutions.	6.0
	James Bingham for Binding a Ma-	
	son book	1.6
	Mr. Newingham for binding a Mason	
	book gilt	4.0
	Edward Evans for a Mason book	2.6
March 20, 1735	John Hubbard for Mason book	2.6
May 13, 1735	F. Hopkinson, Dr. to binding a Ma-	
	son book	1.6"

All of the above named, with the exception of THOMAS PENN and EDWARD EVANS, were members of St. John's Lodge in Philadelphia.

That FRANKLIN's deep interest in Freemasonry did not lessen, notwithstanding the many organizations in which he was the leading spirit, such as the Library, the Junto, and the Union Fire Company, is shown by the fact that, after his first term as Grand Master had expired, he served as Secretary of his Lodge for several years, until the records and accounts in "Liber B" end in 1738, for the avowed purpose of keeping up an interest among the members. It was BENJAMIN FRANKLIN who balanced the accounts of the members in the Ledger, and wrote the last entry in the book.

It has been well said by a former commentator that he was a "shining example of an early Freemason, who throughout his extended career never lost his interest nor ceased to be active in the Fraternity."

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Continuing our scrutiny of his Pennsylvania Gazette, we find the following Masonic items:

June 26 to July 3, 1735—Election of JAMES HAMILTON as Provincial Grand Master.

October 2 to 9, 1735—A notice of Grand Lodge of Ireland.

July 8 to 15, 1735—Election of THOMAS HOPKINSON as Grand Master of the Province.

July 15 to 22, 1736—Freemasons' parade in London.

May 5 to 12, 1737—Election of Grand Master of Scotland.

May 26 to June 2, 1737—A Freemason's funeral at London.

Next we come to an unfortunate incident by which a credulous life was lost, the blame for which was wrongly laid at the door of the Fraternity, and afforded the non-Masonic and political enemies of FRANKLIN an opportunity to attack him, and accuse him of conniving at the transaction, even though he had not been present at the time. The first public notice of this outrage appeared in FRANKLIN's Pennsylvania Gazette, No. 444, June 9 to 16, 1737, viz:

“Philadelphia, June 16—we hear that on Monday night last, some people, pretending to be *Free Masons*, got together in a cellar with a young man, who was desirous of being made one, and in the ceremonies, 'tis said, they threw some burning spirits upon him, either accidentally or to terrify him, which burnt him so that he was obliged to take his bed, and died

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this morning. The coroner's inquest are now sitting on the body."

The story of this incident is as follows: Dr. EVAN JONES, who was a prominent apothecary of that day, and whose shop was at the corner of Market Street and Letitia Court, had a credulous and unsophisticated apprentice by the name of DANIEL REESE, who expressed a desire to be made a Freemason. Dr. JONES, with several of his cronies, none of whom, however, were Masons, concluded to have some sport at the young man's expense, telling him they would initiate him.

On the appointed night, they took the innocent youth into the back yard of Dr. JONES' house, where, under the pretence of initiating him into the Mystery of Freemasonry, they made him take an irreligious and scandalous oath, which was composed and administered by one JOHN REMINGTON, a lawyer; after this REESE was forced to submit to a number of absurd and ridiculous indignities. They then instructed him in certain ludicrous signs, and told him he had now received the first degree in Freemasonry. The other persons who assisted at this farce were one JOHN TACKERBURY, and a certain tailor, whose initials "E. W.," are all that we have as to his identity.

Young REESE, having no suspicion of the fraud being perpetrated upon him, presented himself on the evening of June 13, 1737, to have a higher degree

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conferred upon him. For this purpose he was led into the cellar of Dr. JONES' store, blindfolded, and made to repeat a profane invocation to the devil. They then administered to him a libation, in which was a strong dose of physic. Being led to kiss a book to swear upon, he was made to kiss a substitute, intended to much increase the rude sport of the company. In the meantime a pan of "Snapdragon," into which some camphor had been introduced was set on fire (this was intended to give all present the pale hue of death); with that the bandage was slipped off of the lad, who saw in front of him one SULLIVAN, who became a fugitive from justice, with a cow's hide and horns representing the devil. However, as all this failed to terrify the young man, Dr. JONES actually threw the pan of burning spirits over the poor lad, who was at once ablaze. This revel terminated in the death of the young man, after languishing for three days in delirium.

The Coroner's Jury severely censured the guilty parties, though they acquitted them of intentional homicide.

In the next issue of the Pennsylvania Gazette, No. 445, June 16 to 23, 1737, FRANKLIN published following news item:

"Philadelphia, June 23.—The Coroner's Inquest on the body of the young man mentioned in our last, found that his death was occasioned by the burning spirits thrown upon

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him, but that as far as it appeared to them, by the evidence they had, the throwing of these spirits upon him was accidental. 'Tis said, however, since the Inquest, further evidence has been given to the Magistrate that it was a voluntary action."

An advertisement was also published in both FRANKLIN'S Pennsylvania Gazette and BRADFORD'S American Weekly Mercury, in which the officers of the Grand Lodge and the members of St. John's Lodge declare their abhorrence to such practices in general, and their innocence of this fact in particular; viz:

Penn'a, SS., Hopkinson, Grand Master.

Whereas, some ill-disposed Persons in this City assuming the Name of *Free-Masons*, have for some years past imposed upon several well-meaning People, who desirous of becoming true Brethren, persuading them, after they had performed certain ridiculous Ceremonies, that they were really become Free-Masons, and have lately, under the Pretence of making a Young Man a *Mason*, caused his Death, as 'tis said, by Purging, Vomiting, Burning, and the Terror of certain horrid and diabolical rites: It is thought proper, for preventing such Impositions for the future, and to avoid any unjust Aspersions that may be thrown on the Antient and Honorable Fraternity on this Account, either in this city or any other Part of the World, to publish this Advertisement, declaring the Abhorrence of all true Brethren to such Practices in general, and their Innocence of this Fact in particular: and that the Persons concerned in this wicked Action are not of our

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Society, nor of any Society of *Free and Accepted Masons*, to our Knowledge or Belief.

Signed in Behalf of all the Members of St. John's Lodge, at Philad'a the 16th day of June 1737.

THOMAS HOPKINSON, Grand Master.

WILL. PLUMSTED, Deputy Master.

JOSEPH SHIPPEN }
HENRY PRATT } Grand Wardens.

Although this tragedy caused much excitement in Philadelphia, it did not prevent the Brethren from meeting on St. John the Baptist's Day and choosing officers for the ensuing year, as appears by the *Pennsylvania Gazette*, No. 446, June 23 to 30, 1737, viz:

"Philadelphia, June 30.—Fryday last was held, at the *Indian King* in this City a Grand Lodge of the Free and Accepted MASONS; when WILLIAM PLUMBSTED was unanimously chosen Grand Master of the Province for the Year coming, who also appointed JOSEPH SHIPPEN, Jun., to be his Deputy, and Messrs. Henry Pratt and Philip Syng were nominated and chosen Grand Wardens."

FRANKLIN, in his *Pennsylvania Gazette* No. 449, July 14 to 21, 1737, refers to the feast of the Grand Lodge of England upon the occasion of the installation of the Grand Master in 1737. Four months later, in No. 468, November 24 to December 1, 1737, he notes the appointment of a provincial Grand Master for the Leeward group of West India Islands.

In the meantime, Dr. EVAN JONES, JOHN REMINGTON and JOHN TACKERBURY, three of the principals engaged in the tragic burlesque, were indicted for the

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murder of DANIEL REESE by the Grand Jury. The case was tried during the last week in January, 1737-8, in the Court of Oyer and Terminer. The trial of Dr. EVAN JONES, Chymist, lasted 15 hours, at the end of which time the jury brought in a verdict, finding him guilty of manslaughter. He was at once sentenced and burnt in the hand. REMINGTON was also convicted, while TACKERBURY, who it was charged was an expelled or renegade Mason, was acquitted.

After the trial was over, FRANKLIN published a report of the case in his *Pennsylvania Gazette*, No. 478, January 31 to February 7, 1737-8.

This report immediately started a sharp controversy in BRADFORD'S *American Weekly Mercury*, which we may with truth designate as the first anti-Masonic paper in America. The chief attack against FRANKLIN and the Brethren appeared in this paper, which was the rival sheet to FRANKLIN'S *Pennsylvania Gazette*; as will be seen, FRANKLIN at once publicly denied these inuendoes and accusations, substantiating his denial by the affidavits of several reputable citizens who were cognizant of the affair.

As a matter of historical interest the articles from both papers are reprinted in full:

(From the *Pennsylvania Gazette*, No. 478, Jan. 31 to Feb. 7, 1737-8.)

“MR. FRANKLIN,

“YOUR Readers, no doubt, will expect some Information concerning the Tryal of Dr. *Jones*, for the *Murder* of his Apprentice. As I was present as a Spectator and observed

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the whole Proceeding with Attention; I send you the following account.

“Mr. GROWDON, the King’s Attorney-General, opened the Charge laid in the Indictment, with his usual Eloquence. He began by informing the Court and Jury, That the deceased being young and inexperienced, had expressed a great Inclination to be initiated into the Mystery of Free Masonry: Whereupon his Master the Prisoner at the Bar, combined with several others to divert themselves with the Lad’s Simplicity. They made him believe, that, before they could gratify his Inclination, it was necessary they should invoke and raise the Devil. To which the Youth, being under the Direction of his Master, unhappily consented. Preparatory to this, the Deceased, with a Bandage on his Eyes, was led into the Doctor’s Garden, where on his Knees he repeated after another, in broken Sentences (whence there is room to hope he might not conceive their Meaning) a stupid blasphemous Writing (which, tho’ not penned by the Doctor, he was made privy to) whereby Satan (suppos’d to be present) was acknowledged and adored as a supream and mighty Power, with Expressions of a true and faithful Allegiance to the Prince of Darkness.

“Then they administred to him a Cup, in imitation of the Sacrament, which contained a strong Dose of Physick; after which one of the Company indecently discovered his Posteriors, to which the Lad, under the same Impediment of Sight was led to kiss, as a Book to swear upon. Afterwards he was conducted into a Cellar, when the last Scene of this Hellish Action was laid. Several persons were formally invited to the Celebration of these Diabolical Rites. The Doctor having twice endeavored, but without Effect, to set Fire to some Rum or other Spirit, that was in an earthen Pan, which he had prepared for that Purpose, went up Stairs to

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his Shop, and presently returning with a large Bottle in his Hand, poured into the Pan an additional Quantity of Spirit, which, on a third Essay, immediately took Fire; some of the Company then diverted themselves at a Play called Snap-Dragon, holding their Heads over the Pan, that their Countenances, from the blue Reflection of the Flames, might appear ghastly and hideous; hoping from thence, that the Youth, upon taking the Bandage from his Eyes, would imagine he saw the real Servants of the Devil, who was personated by a Fellow dressed in a Cow's Hide with Horns. But the Deceased not expressing that Surprise which was expected, his Master asked him if he was not afraid; He answered, he is not. The Doctor thereupon takes up the Pan in his Hands, and throws the burning Spirits on the Breast of the Youth, who being covered with Flames, his Master threw himself upon him, and extinguished them. Here the Scene of Hell closed, but with a fatal Consequence. The unhappy young Man languished for about three Days, almost continually delirious, and then died in a miserable Condition. The Parts burnt, which were from the Breast down to the Thighs, appeared like the Skin of a roasted Pig, varied with several Spots, some black, some of a livid Colour.

“This was the Sum of the Charge as opened by the Attorney-General, except a few Circumstances, which were afterwards supplied by the Witnesses, who fully proved the whole Transaction, as here laid down, *beyond the Possibility of a Doubt*. And, indeed, for several Months before the Tryal came on, there was hardly any Person in *Philadelphia*, who could be ignorant of the Affair, in all its horrid Circumstances. And 'tis observable, to the Honour of the Fraternity of *real* Free Masons (of which by the Way I am no Member) that no sort of People express'd a greater Abhorrence of the Fact on all Occasions than they did; for which

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Reason the Doctor challeng'd all the Brethren that were return'd on the Pannel of the Jury, and they were accordingly set aside.

“One of the King’s Council agreed to this Effect, *That the Discharging so large a Quantity of burning Spirits, on the Body of the Deceased, must by an immediate and necessary Consequence, not only hurt, but grievously hurt: That therefore the Fact, for which the Prisoner stood charged, was clearly Murder in the Eye of the Law: since it is positively pronounced in all the Books, That if a man, with a sedate Mind, deliberately and UNLAWFULLY, without any Provocation, doeth such corporal Hurt and Damage to another, that he dieth thereof; the Offender, tho’ he had no design to Kill, is Guilty of MURDER, of Murder by MALICE EXPRESS. That the Act of throwing the burning Spirits was evidently unlawful; for, if the deceased had lived, the Law would have given an Action of Trespass against his Master for Assault and Battery: Besides, the Circumstances which preceded and led to the fatal Act, were of the most flagitious Nature that ever were known in this Province, and which alone called for the several Punishments, That the Common Law of England in this Particular relating to Murder, was founded in Nature and the eternal Reason of Things; since it has remained unalterable thro’ a Succession of many Ages, is agreeable to the Laws of all other civilized Nations, and to the Revealed Law of God himself.*

“The same Gentleman added, *That no Government could subsist, nor could any thinking Man believe he had any reasonable security for his Life, where such cool Villany should be perpetrated with Impunity; or where a Man flinging Fire, Flames, and Death around him, shall be allow’d to excuse it, by saying he was only in Jest.*

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“The King’s Attorney-General told the Jury, *that the Case before them was the most puzzling he had ever met with. He added that, after having examined all the cases with the strictest Attention, and finding none in Point with this, his Conscience obliged him to declare, he did not think the Prisoner guilty of Murder.*

“The Jury brought in their Verdict, MANSLAUGHTER.

“Yours, etc.,

“A. B.”

“Two other persons were arraign’d with Dr. Jones for the same Crime, of whom one was found guilty of Manslaughter, but obtain’d a Pardon; and on the other was acquitted by the Jury.”

(From the American Weekly Mercury, No. 946. Feb. 7 to 14, 1737, 8.)

“Mr. Bradford,

“IT is hard to say, that any Circumstances in a Man’s Life, should debar him from making his Complaint when hurt, or showing his Resentment when injured; to strike a Man when he is down, or insult him in distress, is an Act of *Cowardice and Cruelty*; and surely the Man that would inflict greater Punishment on his fellow Subject than the *Laws* allow, incline to be *Arbitrary and barbarous*: For as in the Prosecution and Punishment of Criminals, the Laws of the Land ought to be the *Rule*, so in reporting or relating a *Case try’d*, Truth ought inviolably to be observed: He that attempts to break the Fences of either of these shews more *Envy* and *Malice*, than *Candor* or *Ingenuity*.

“Since the Author of the Paper sign’d A. B. in Mr. Franklin’s last Gazette, has taken upon him, to aggravate the Offences committed by Dr. Jones and others, I think myself in Justice obliged, and as an *English Subject* I have the Right

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to take Notice of it, being not only present during these Trials he observes upon, but also privy to the Acts that bear any relation thereto; therefore Shall give Mr. Franklin and his Correspondent the *naked Truth* of the whole, and back my Assertions with undoubted Proofs thereof, if required. *Tackerbury*, the principal Evidence against Dr. *Jones*, hath long assumed the Character of one of the *Fraternity of Free-Masons*, but was expelled the *Common Lodge* (as is reported) for some scandals in his Behavior (which are too notorious in general) and since his expulsion, has taken upon him to form a *separate Lodge*, and to initiate and establish Members according to the GENUINE RITES (as he solemnly professed they are) of the said Society; Among many other giddy Heads, he persuaded the *unfortunate Deceased* into an inordinate fondness of being made a *Free-Mason*, but not by the Direction or Consent of his *Master*, as Mr. A. B. is pleased to say; but the unhappy Youth persisted in it against his *Master's* Threats, and the Intreaties of his *Friends*, as appear'd by Evidence on the Trial; therefore Mr. *Franklin's* Correspondent takes more Freedom with the *Attorney-General* than becomes him, who cannot be guilty of such mean and malevolent Expressions as this Author uses, but his *Eloquence* and *Law* is too well known and approved to be blasted by the pitiful *Scurrilities* or *Sneers* of that Writer, whose Character when discovered and displayed, will perhaps afford more Instances of *Blasphemy* and *Profaneness*, than is contained in that Writing or any other Writing or Words (*except his own*) known or uttered in *Pennsylvania*. But since the Offenders have been Tried, and received the *Punishment* or *Mercy* the *Law* allows, nothing but envy and ill-nature could prompt this *Author* too repeat and aggravate the Crimes beyond Measure, and impudently impeach the Justice of the *Court* and *Jury*, nor can I see the justice or reasonableness of

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his pecuniary, that some of the ridiculous Ceremonies used in the Garden, was in allusion to any sacred Rites, unless to shew how Agreeable such is, to his *wonted Air* and *accustomed Eloquence*, in ridiculing those and other religious and sacred Points of Divine Worship.

“But as all that passed in the Garden to initiate, and the Ceremony of the *Snap-Dragon* to compleat a *Free-Mason*, as well as the said Writing, were of the Contrivance of honest *Tackerbury*, he can best explain their Meaning. However *stupid* and *prophane* that Writing is, it did not always seem so harsh to a *Free-Mason*, for when it was first produced to Mr. *F*——n, about 4 Days before the meeting at *Snap-Dragon*, he was pleased to express his Approbation thereof by a most hearty Laughter, and in friendship desired to have the further perusal of it; which in several Companies he diverted himself with the Reading of, and being informed how *D. R.* had been initiated in the Garden, he candidly saluted him by the Name of *Brother*, and to encourage him in it gave him a Sign, as they term it, and congratulated him on being admitted into the *Brotherhood*, and desired to have Notice to be present at the Diversion of *Snap-Dragon*; but it seems he was not invited at the Time, but soon after the Misfortune happened, he, to the surprise of his Friends, who at his request had entrusted him with the Writing for his Diversion, went and informed a *Magistrate* thereof, and appeared as an *Evidence* upon the same at the Trial, which doubtless conduc'd to the finding a *Verdict* against one of the Prisoners: How far this Part, acted by an accepted *Free-Mason*, of the famous *Tackerbury's* various Exploits, tend to the *Honour* of that *Society*, I shall not contend about, with *A. B.* but leave an indifferent Reader to judge. *O Turbidum hominum Genus!*

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“A. B. asserts, that the Witness proved the whole Transaction, as laid down, *beyond the Possibility of a Doubt*. If with the same Freedom with that Author, I may be allowed to Observe, This is an Assertion that carries with it more *Prejudice* than *Ingenuity*: For I must say, That *beyond doubt Tackerbury* and *Sulevan* were the only Witnesses that gave Evidence that Dr. *Jones* threw the Spirits on *D. R.* against which Evidence one Witness positively proved, that *Tackerbury* soon after the Mischief happened, and while he was fled from Justice, confessed, that he, *Tackerbury*, Jogg’d the *Doctor’s* Elbow, which occasioned the Spirits to be spilt on the Deceased; and two other Witnesses swore, That *Tackerbury* own’d, that by a Jogg on the *Doctor’s* Elbow, the Mischief happened; And that on the Day the Bill was found by the *Grand Jury*, *Tackerbury*, being ask’d how he could Swear so against the *Doctor*, answered, “*What will one not Swear to save his own Neck?*” And was it not proved, that *Sulevan* who also fled from Justice, and who represented the DEVIL in the Action, confessed, soon after the death of *D. R.* that the Cellar was so dark, he could not tell *how* or *by whom* the Spirit was thrown on the Deceased; not one other Witness gives any positive Evidence: But whether there be a *possibility of a Doubt* in the case, when the Evidence of *Tackerbury* and *Sulevan*, thus confronted, is considered, were their Characters fair, I shall not presume to say. But notwithstanding the gross Insinuations against the *Jury* and *Attorney-General*, I may justly believe not only the *Attorney-General*, but the *Court* and *Jury* acted according to the *dictates of their Consciences*.

“As for the *Law Cases* advanced by A. B. I shall leave the Remarks thereon to be made by some of the *Profession*; when that is done, perhaps these may be found as Empty, as those lately published and remark’d, and the *Authors* of both rendered equally contemptible in the Opinion of the Learned;

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at least he may be thought a little Partial, since he's not pleased to favour the Public with any Argument used in behalf of the Prisoner. In the mean time, I may be allowed to think with the *Jury*, and all except *Franklin's* Correspondent, that the throwing the Spirit, was not done with a sedate and deliberate Mind, intending to Hurt, much less with a design to Kill, and may not therefore be attended with the same Consequence as the Case he States. *The Mercy of some Men is Cruelty*, and the most just Prosecution, Verdict and Judgment must be impeached, and the Persons (after suffering what the Law inflicts) insulted and distressed to Death, if their malignant Spirits and arbitrary Wills are not gratified. For, as *A. B.* owns he was present during the whole of these Trials, he must needs observe, what indefatigable Pains and uncommon Methods were used by the *Prosecutor's Council* to challenge and set aside near 100 Freeholders, before a Jury was fixed to his Mind; and now confidently to affirm, that *the whole was proved beyond possibility of a Doubt*, which if true, the *Court* and *Jury* must have Err'd in the Discharge of their Duty; the One in not directing the Party to be found guilty as charged, the Other in bringing in too *merciful a Verdict*; What manner of Treatment this is to both (omitting the *Attorney-General*, who is best able to Answer for himself) I submit to the Reader. But I will venture to say, there are several Hundred good man (Spectators of the whole) that will Pronounce with me, that this Writing of *A. B.'s*, is as inconsistent with the Rules of Charity, common *Justice* and *Humanity*, as the *impious Writings* justly censur'd by the *Court* and *Jury*, is with *Virtue*, *Piety* and *good Manners*.

“C. D.”

(From the Pennsylvania Gazette, No. 479, Feb. 7 to Feb. 14, 1737-8.)

“SOME very false and scandalous Aspersions being thrown on me in the MERCURY of Yesterday, with regard to Dr.

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Jones's Affair, I find my self obliged to set that Matter in a true Light.

“Sometime in *June* last, Mr. *Danby*, Mr. *Alrihs*, and my self were appointed by the Court of Common-Pleas, as Auditors to settle an Affair, between Dr. *Jones* and *Armstrong Smith*, then depending in said Court. We met accordingly at a Tavern in *Market Street* on the *Saturday* morning before the Tragedy was acted in the Doctor's Cellar. Dr. *Jones* appeared, and *R——n* as his Attorney, but *Smith* could not readily be found. While we waited for *Smith*, in order to hear both parties together; the Doctor and *R——n* began to entertain us with an Account of some Diversion they had lately had with the Dr.'s Apprentice, who being desirous of being made a Free-Mason, they had persuaded him they could make him one, and accordingly had taught him several ridiculous Signs, Words and Ceremonies, of which he was very fond. Tis true I laugh'd (and perhaps heartily, as my Manner is) at the *Beginning* of their Relation; but when they came to those Circumstances of their giving him a violent Purge, leading him to kiss *T's* Posteriors, and administering to him the diabolical Oath which *R——n* read to us, I grew indeed serious, as I suppose the most merry Man (not inclin'd to Mischief) would on such an Occasion? Nor did any one of the Company, except the Doctor and *R——n* themselves, seem in the least pleased with the Affair, but the contrary. Mr. *Danby* in particular said, *That if they had done such things in England, they would be prosecuted.* Mr. *Alrichs*, *That he did not believe they could stand by it,* and my self, *That when the Young Man came to know how he had been impos'd on, he would never forgive them.* But the Doctor and *R——n* went on to tell us, that they design'd to have some further Diversion, on pretence of raising him to a higher Degree in Masonry. *R——n* said it was intended to introduce

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him blindfold and stripp'd into a Room where the Company being each provided with a Rod or Switch should chastize him smartly; which the Doctor oppos'd, and said He had a better Invention; they would have a Game at *Snap-Dragon* in a Dark Cellar, where some Figures should be dress'd up, that by the pale Light of Burning Brandy would appear horrible and frighten him d——bly. Soon after which Discourse the young man himself coming in to speak with his Master, the Doctor pointed at me, and said to him, *Daniel, that Gentleman is a Free-Mason; make a Sign to him.* Which whether he did or not, I cannot tell, for I was so far from *encouraging him* in the Delusion, or *taking him by the Hand*, or *calling him Brother*, and *welcoming him into the Fraternity*, as is said, that I turned my head to avoid seeing him make his pretended Sign, and look'd out of the Window into the Garden: And all those Circumstances, with that of my *desiring to have Notice that I might be present at the Snap-Dragon*, are absolutely false and groundless. I was acquainted with, and had a Respect for the Young Lad's Father, and thought it a pity his Son should be so impos'd upon, and therefore follow'd the Lad down Stairs to the Door when he went out, with a Design to call him back and give him a Hint of the Imposition; but he was gone out of sight and I never saw him afterwards; for the *Monday* Night following, the Affair in the Cellar was transacted which prov'd his Death. As to the Paper or Oath, I did desire *R——n* when he had read it to let me see it; and finding it a Piece of very extraordinary Nature, I told him I was desirous to shew it to some of my Acquaintance, and so put it in my Pocket. I communicated it to one, who mention'd it to others, and so many People flocked to my House for a Sight of it, that it grew troublesome, and therefore when the Mayor sent for it, I was glad of the Opportunity to be discharg'd from it. Nor

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do I yet conceive that it was my Duty to conceal or destroy it. And being subpena'd on the Tryal as a Witness for the King, I appear'd and gave my Evidence fully, freely and impartially, as I think it becomes an honest Man to do. And I may call every one to whom I read that Paper, to witness, that I always accompanied it with Expressions of Detestation. This being the true State of the Case, I think I may reasonably hope, that I am so well known in this City, where I have liv'd near 14 Years, as that the false and malicious Insinuations contain'd in the *Mercury*, will not do the Injury to my Reputation that seems intended.

B. Franklin.

"P. S. I suppose A. B. will answer for himself."

"WE whose Names are hereunder subscribed, do certify, That we were present at the Time and Place above-mentioned, when Dr. Jones and J——n R——n related their Proceedings with Daniel R——s; and we do very well remember, that they were not countenanced or encourag'd by any Person present, but the contrary. And that Benjamin Franklin in particular did speak against it, and did neither approve of what had been already done (as related by the Doctor and R——n) nor desire to be present at what was proposed to be farther done with the said Daniel R——s, as is falsely insinuated in Mr. Bradford's last MERCURY. And this we declare sincerely and freely, without any other motive than the Desire of doing Justice to the Reputation of the said Benjamin Franklin. Witness our Hands, this 15th Day of February, 1737, 8.

"JOHN DANBY,

"HARMANUS ALRIHS."

"THE above-named John Danby being sworn upon the Holy Evangelists, and Hamanus Alrihs being duly affirmed,

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on their respective Qualifications did declare, that the contents of the above Certificate were true.

“Sworn and affirm’d

“Before me, this 15th

“of February, 1737, 8.

“WILLIAM ALLEN.”

(From the American Weekly Mercury, No. 947. Feb. 14 to Feb. 21, 1737, 8.)

“AS no other Motive excited me to take notice of *A. B.*’s Remarks on the Tryal of *Dr. Jones* and *others*, but what proceeded from the Principles of Charity and Benevolence; so I could not avoid engaging on the side of Mercy and Justice, in opposition to such as would Advocate for Cruelty and Oppression; and when their virulent Efforts could not prevail to deprive Men of Life, would bid defiance to establish’d Rules, and scorn the ordinary Dispensation of Justice; and vent their Spleen on all concerned in the Administration of Clemency; and shew their earnest endeavors to debar them of Liberty; such an Arbitrary and Malevolent disposition of Mind, in my Opinion (not for the sake of any private Person or Concern, but for the Welfare, Comfort and Security of every one’s Life and Liberty) ought to be abhorred, and totally quelled and banished from all Societies: But as we live in a Colony generally noted as well for JUSTICE as MERCY, it’s not to be much dreaded that such Malignant (if any are crept amongst us) will find many Adherents, so there’s no room to doubt but the Doctor and others will be allowed the protection and privileges due by Law, in Consequence of which, and of the natural Right of Self-preservation, I take the Liberty to rescue myself from the Imputation of throwing false and scandalous Aspersions on any one, as asserted by *Mr. F——n* in his last *Gazette*.

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“As I bear not the least ill will to Mr. *F——n*, I can but in Charity think he did forget as well what past in Conversation, as he did the Day on which it happened; for on *Friday* (not *Saturday*) he met the Company at the Place and on the Account he mentions, and on that Day, *Friday*, the discourse was had: I think it is almost improbable he should forget the Name *Tackerbury*, then often mentioned, and said to be the Person that had taken upon him to initiate and persuade the young Man to be a Free-Mason, being one of that Fraternity himself, but neither the *Doctor* or *Re——* were such, as the young man well knew, and so it appeared on the Tryal; it's not reasonable nor credible they could pretend to lead him into such perswasion, or that they said so; especially since *Tackerbury* had long before drawn him into his Snare, and invented the whole Scheme some Months before, as was evidently proved on the said Tryal. Mr. *F——n* also forgets the Subject Matter of his Laughter, the Writing or diabolical Oath, as he calls it, was by the Dr. delivered to and read by him, and not by *Re——*, and thereupon he laugh'd as his manner is, and read the same over and over, and at his request the same was entrusted with him in the Manner and for the Purpose as *C. D.* has observed, which Point as charged by *C. D.* Mr. *F——n* owns, save that after he had communicated and read it to so many, that it grew troublesome, he says he delivered it to a Messenger from the Mayor, who must have been informed of it before; a Circumstance not varying in Substance from what is charged, and therefore cannot be a false Aspersion. But surely if Mr. *F——n* had been in Earnest or so Serious upon the Occasion, as he mentions, he would not have contributed to debauch and corrupt the Minds and Manners of so many by publishing and communicating to them a diabolical Writing.

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“I must by leave, and I hope in point of Justice to myself I may be allowed, with Freedom to declare a truth so demonstrable as can be well attested, That Mr. *F——n* did Salute the young Man by the Name, give a Sign, and congratulate him upon the Occasion; and signified his desire and design to be present at the then proposed Diversion, as is asserted by *C. D.* tho’ some present either forgot or did not hear all that passed, and therefore *C. D.*’s Allegations touching these points are not false nor groundless; but if Scandals are to be inferred from thence, they are not to be imputed to him, nor is it probable that the *Doctor* and *Re——* should proceed in the Manner set forth by Mr. *F——n*, had he expressed his detestation of the Subject as he insinuates.

“But I believe none can think Mr. *F——n* in Earnest, when he says he had a respect for the Lad’s Father, and thought it was a pity his Son should be imposed on, and therefore he followed the Lad down stairs, etc. when in Truth the Lad went out and Mr. *F——n* did not stir from the Room in less than half an hour after, and so no wonder he was gone out of sight:

“But pray, if the kindness he expresses to have for the Father, or the Abhorrence of the Imposition on the Son were real, why did he not (since he had several Days opportunity for it) sooner inform the Magistrate, or advise the Young Man, so as to prevent that Imposition, and the unhappy Consequences that happened in the Cellar? I heartily wish, since he condescended to such an Office *at last*, that he had done it *at first*, that his Information might have turned to some good purpose. But his appealing to several who heard him read this prophane Writing, to witness that his Reading was accompanied with Expressions of Detestation, may possibly imply more of Hypocrisy than Sincerity. And I think it more consistent with the part or duty of a good Man, to conceal

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or destroy so prophane a Writing, than to repeat or publish it to his Neighbours, which in my Opinion shews more of his *pleasure* in it than *detestation* of it, since his so doing could not tend to the publick nor private good.

“I should not be dissatisfied nor find fault with Mr. *F——n*’s endeavors to palliate his own Conduct, did he not unjustly Charge and Reproach that of others; nor would I presume to say, that his hearty Laughter, which he owns, at the relation given him of the Matters, did any wise argue his Approbation of ’em, or that he desired to be present at the Diversion mentioned, since his Witnesses, more tender of his Reputation than himself, have otherwise certified, etc. Altho’ I am no Lawyer, yet I must beg leave to think, and my weak Reason tells me, such a Negative Assertion cannot be proved: But as I esteem the Characters of those Gentlemen, I must and do suppose they were hurried to Subscribe, etc. before they had time to consider the Day and Time referred to, or the Nature of a Negative Evidence. But I hope the Parties will soon be brought face to face, and then I doubt not of being rescued from the Imputation insinuated, or doing Mr. *F——n* the least injustice.

“C. D.”

Immediately after the conviction of Dr. EVAN JONES and the Attorney REMINGTON, the latter presented a petition to JAMES LOGAN, President of the Provincial Council, asking for mercy in his case. Action was taken upon the matter at the Council held February 3, 1737. The petition and disposition are as follows:

“A petition of John Remington, Attorney at Law, delivered to the President, was by him laid before the Board and read, setting forth that the Petitioner was unfortunately de-

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luded and drawn into the idle Diversion of performing the Ceremony of making a free Mason, in Order to which a Sport called Snap Dragon was prepared, at which the Petitioner was persuaded to be present; that unhappily some of the burning Spirit used in this Sport was thrown or spilt on the Breast of one, Daniel Rees, which so burnt or scalded him that in a few days after the said Daniel dyed; That Doctor Evan Jones had been indicted as Principle for the Murder of the said Daniel Rees, & by a Jury of the County was found guilty of Manslaughter; That the Petitioner was also indicted as aiding & abetting the said Evan Jones, and altho' no Evidence did or could appear to prove that the Petitioner had any hand in the throwing or spilling the said Liquor on the Body of the said Daniel, or was privy to any Design or Intention of doing harm to the said Daniel, or to any other Person, yet the same Jury had brought in a Verdict of Manslaughter likewise against the Petitioner, which if put in Execution would tend to the utter Ruin of the Petitioner, his Wife, and two small children, & therefore humbly praying that the President & Council would be pleased to grant him a Pardon; Whereupon the Board are of Opinion that the Petitioner should be pardoned the Manslaughter aforesaid, and the burning in the hand, which by reason thereof he ought to suffer; But it being observed that in the Course of the Tryal a certain wicked & irreligious Paper had been produced & read, which appeared to have been composed by the said Remington, who had made the aforesaid Daniel Rees repeat the same, as part of the form to be gone thro' on initiating him as a free Mason; the Board therefore agreed that the Pardon should be so restricted as that it might not be pleaded in Bar of any Prosecution that should hereafter be commenced against the said Remington on account of the said scandalous Paper."

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Dr. EVAN JONES evidently received his well merited punishment. It is not known whether any subsequent action was ever taken against REMINGTON in regard to the said "scandalous Paper." As to TACKERBURY, the third defendant, a communication was sent to BRADFORD, showing that he was a member of the Fraternity; unfortunately no record of this letter can be found. It is noted in No. 946 of the American Weekly Mercury as follows:

"The Letter signed BOAZ giving an account of Tackerbury's being a Freemason, must be omitted this week."

A further illustration of the vindictiveness of BRADFORD and his abettors at this time in their crusade against FRANKLIN and the Freemasons, and to what straights they went in seeking to cast obloquy upon the Masonic Brotherhood, will be seen from a notice in No. 946 of the American Weekly Mercury, February 7 to 14, 1737-8, relating to a band of negro thieves who are here called a Lodge of Free-Masons.

An account of the REESE tragedy, together with FRANKLIN's alleged participation in it, and the subsequent acrimonious controversy in the local press, in due time came to the notice of FRANKLIN's relatives in Massachusetts, and caused much concern to his mother. Letters were written to him by the family, asking for an explanation regarding his connection with the Masonic Fraternity, and setting forth the worry this matter was causing his mother.

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These letters were a source of considerable worry to FRANKLIN, as the different entries in his commonplace Book show. Thus, upon one page, we find:

“Unless she will believe me when I assure her that they are in general a very harmless sort of People; and have no principles or Practices that are inconsistent with Religion or good manners.”

Upon another page we find:

“As to the Freemasons I know of no way of giving my Mother a better Opinion of them than she seems to have, at present (since it is not allowed that women should be admitted into that Secret Society). She has, I must confess, on that account, some reason to be displeas'd with it, but for any thing else, I must entreat her to suspend her Judgment till she is better inform'd (and in the meantime exercise her charity, as I do of the with regard to the Arians & Arminians she seems so angry with, of whom I know as little as she of the Freemasons, and have thereby.)”

Facsimiles of these two entries are shown upon pages 121 and 124.

From these various thoughts and memoranda jotted down upon the pages of his blotter, FRANKLIN finally constructed the letter to his father, JOSIAH FRANKLIN, sent under date April 13, 1738. As this letter is the only one, so far as known to the writer, excepting the PRICE correspondence, which has come down to us, wherein FRANKLIN makes mention of Freemasonry, it is here reproduced in full:

“HONORED FATHER: “Philadelphia, 13 April, 1738.

“I have your favors of the 21st of March, in which you both seem concerned lest I have imbibed some erroneous

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opinions. Doubtless I have my share; and when the natural weakness and imperfection of human understanding is considered, the unavoidable influence of education, custom, books and company upon our ways of thinking, I imagine a man must have a good deal of vanity who believes and a good deal of boldness who affirms, that all the doctrines he holds are true, and all he rejects are false. And perhaps the same may be justly said of every sect, church and society of men, when they assume to themselves that infallibility which they deny to the Pope and councils.

“I think opinions should be judged of by their influences and effects; and if a man holds none that tend to make him less virtuous or more vicious, it may be concluded he holds none that are dangerous; which I hope is the case with me.

“I am sorry you should have any uneasiness on my account; and if it were a thing possible for one to alter his opinions to please another, I know none whom I ought more willingly to oblige in that respect than yourselves. But since it is no more in a mans power to think than to look like another, methinks all that should be expected of me is to keep my mind open to conviction, to hear patiently and examine attentively whatever is offered me for that end; and, if after all I continue in the same errors, I believe your usual charity will induce you to rather pity and excuse, than blame me. In the meantime your care and concern for me is what I am very thankful for.

“My mother grieves that one of her sons is an Arian, another an Arminian. What an Arminian or an Arian is, I cannot say that I very well know. The truth is that I make such distinctions very little my study. I think vital religion has always suffered when orthodoxy is more regarded than virtue; and the scriptures assure me that at the last day we shall not be examined what we *thought* but what we *did*;

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and our recommendation will not be what we said, Lord! Lord! but that we did good to our fellow creatures. See Matt. XXV.

“As to the freemasons, I know no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it; but for anything else I must entreat her to suspend her judgment until she is better informed, unless she will believe me when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners.

“We have had great rains here lately, which, with the thawing of snow on the mountains back of our country, have made vast floods in our rivers, and, by carrying away bridges, boats, &c., made traveling almost impractical for a week past, so that our post has entirely missed making one trip.

“I hear nothing of Dr. Crook, nor can I learn any such person has ever been here.

“I hope my sister Jenny’s child is by this time recovered. I am your dutiful son. “B. FRANKLIN.”

This letter was at once answered by both FRANKLIN’s mother and father; again referring to his Common-place Book we find the following draft of letter in reply:⁴⁷

“HON. FATHER,

“I received your kind letter of the 4th of May in answer to mine of April 13th. I wrote that of mine with design to remove or lessen the uneasiness you and my Mother appear’d to be under on account of my Principles, and it gave me great Pleasure when she declar’d in her next to me that she approved of my Letter and was satisfy’d with me.”

⁴⁷ This letter has never been published.

~~Dear~~ Hon. Father

I received your kind letter of the 4th of May in answer to mine of April 13. I wrote that of mine with a design to remove or lessen the uneasiness ^{my Mother} you appeared to be under ^{your} account of my Principles; and it gave me great pleasure when she declared in her next to me that she ^{was now satisfied of my letter &c.} was now satisfied with me, and

FAC-SIMILE FROM FRANKLIN'S COMMON-PLACE BOOK.

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During this year, two other items of Masonic interest were published by FRANKLIN, both appearing in the Pennsylvania Gazette, No. 480, February 15 to 21, 1737-8. One relates to the Masonic lodge in New York, the other one tells of a Masonic celebration in Charlestown, South Carolina, where Freemasonry had been introduced as early as 1731 or 2, by Brother THOMAS WHITEMARSH, a partner of FRANKLIN and fellow member of St. John's Lodge, who had gone to Charleston, to set up a press and establish a branch printing office.

On the following St. John the Baptist's Day, June 24, 1738, JOSEPH SHIPPEN was chosen Provincial Grand Master, and appointed Brother PHILIP SYNG Deputy; and Dr. THOMAS CADWALADER and THOMAS BOUDE were chosen Grand Wardens, and it is so noted by FRANKLIN in his Pennsylvania Gazette, No. 499, June 29 to July 6, 1738.

During the next year, 1739, we find no notice of the local Lodges. There are, however, two reprints from London, one relating to the burning of a Freemason in Rome, the other to the appointment of LORD RAYMOND as Grand Master. Nor is there any notice of local import during the year 1740.

The fact of these omissions must not be taken as any proof of decadence in Freemasonry or any lack of interest in the Craft by FRANKLIN. These were troublesome times. There was a controversy in the Assembly about an increase of a paper-money-

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issue. Then we have the outbreak of a war with Spain, and political internal troubles, in all of which FRANKLIN was an active factor. As a matter of fact, it was one of the most unhappy periods in the early history of Philadelphia. Discontent, wars, rumors of wars, pestilence, famine and distress among the poor, and dissensions among the rich.

Before passing what may be called the gloomiest period of the Grand Lodge of Pennsylvania, Moderns, it may be well to note the founding of the Charity School in 1740, which it is claimed was the real origin of the University of Pennsylvania. FRANKLIN was in this as well as the subsequent movement for higher education, which materialized a decade later.

The original memorandum relative to the beginning of the building, which stood on Fourth Street below Arch Street, is in the Collection of the Historical Society of Pennsylvania. It is in the handwriting of Brother EDMUND WOOLEY, and sets forth that in 1740 he drew the plans, and on June 14th staked out the foundations of the house. This unique account is here reproduced in facsimile. (See opposite page.)

This charitable movement to establish free schools in the Province was strenuously opposed in some quarters as it was held to be a mere scheme of the Freemasons. One of the chief opponents was CHRISTOPHER SAUER, the erratic Germantown printer, who so bitterly objected to this school system, to further arouse the German element against the scheme, beside

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the notices in his paper and almanac, writes to
CONRAD WEISER, the Indian interpreter:

The 17th day is the day of the
 Drafts and Bill of Lading - 10:00
 To 1st for a letter from brother John Baker
 To 2 days of seeking for a man - 10:00
 To 1st for a letter from brother John Baker
 To 1 day going to the store - 3:00
 To 1 day getting subscriptions - 5:00
 To 1 day - 15:00

FAC-SIMILE OF ACCOUNT CONNECTED WITH THE FOUNDING OF THE CHARITY
SCHOOL FROM THE JOURNAL OF BROTHER EDMUND WOOLLEY.

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“The people who are promoters of the *free schools* are *Grand Masters* and *wardens* among the Freemasons, their very pillars.”

What greater compliment than this could have been given to the Freemasons of that day! The crotchety German printer intended the above as a disparagement; time has proven the contrary.

That the Grand Lodge, however, lived through this trying period is shown by the fact that on June 25, 1741, the Brethren met in the regular manner, and held an election for Grand Officers to serve during the ensuing Masonic year. This is noted by FRANKLIN as follows:

“Yesterday, at a Grand Lodge of FREE and ACCEPTED MASONS, held for the Province of *Pennsylvania* in the *Indian King*, in this city, Mr. *Philip Syng* was chosen GRAND MASTER for the year ensuing; Mr. *Thomas Bounde* DEPUTY GRAND MASTER, and Mr. *Lambert Emerson* and Dr. *Thomas Bond* Grand Wardens.”

FRANKLIN, who had entered public life in 1736, was appointed Postmaster General in 1737, and between his private business, official duties, bookstore, almanack, private ventures, library, Union Fire Company, associations, Junto, and last but not least, his Lodge, could give but little attention to the minor particulars of his newspaper, except an occasional editorial. The management of the paper was left almost entirely in the hands of his assistants, who were not Masons, and had no interest in publishing the annual proceed-

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ings. This fact may possibly account for the lack of local Masonic news in the Pennsylvania Gazette of those years.

FRANKLIN, who sought entrance into public life; the better to further his favoring fortunes, was chosen clerk of the General Assembly in October, 1736. In his Autobiography he makes no secret of the reasons for wishing the office; he says:

“Besides the pay for the immediate service as clerk, the place gave me a better opportunity of keeping up an interest among the Members, which secured to me the business of printing the votes, laws, paper money and other occasional jobs for the public, that on the whole were very profitable.”

After the scurrilous publications printed in BRADFORD'S American Weekly Mercury early in 1738, there appear to be no references to the Craft, or items of Masonic import in FRANKLIN'S Pennsylvania Gazette, except the three above noted. The last of these appeared June 25, 1741, announcing the election of Brother SYNG as Grand Master. During the next eventful fourteen years no mention whatever is made to the Craft either in the reading or advertising columns.

That FRANKLIN, however, still maintained his interest and prominence is shown by the following entry in the Records of the First Lodge (St. John's) in Boston:^{47a}

^{47a} Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 390.

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“WEDNESDAY, MAY 25th., 1743. Being Lodge Night the following Brethren Met.

“The R^t. Worship^l Bro: H: Price M. pro:

Bro: Benj: Franklin of Phila. etc.”

From the fact that no notice whatever was made in public print of FRANKLIN's appointment as Provincial Grand Master in 1749, or the succession of WILLIAM ALLEN to the same office in 1750, leads the writer to conclude that this omission was by special action of the Fraternity, who did not want publicity given to their internal affairs under any conditions, the members being notified by “Tickets” at the hands of the Tyler, as appears by the minute book of the Tun Tavern Lodge. This opinion is further strengthened by the fact that in the extended account of the public dedication of Freemason Hall in 1755, not a single participant is mentioned by name in the public prints of the day.

How active a man FRANKLIN was during this period of his eventful life, is shown by the fact that, in addition to filling the position of Postmaster, clerk of the Assembly and other duties, he was appointed and served as a Justice of the Peace, and in

1741. together with JAMES PARKER, established a branch printing office in New York.

1742. invented the Franklin Open Stove.

1743. issued “Proposals for Promoting Useful Knowledge Among the British Plantations in America” which resulted in the formation in the

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same year of the American Philosophical Society, of which he became the Secretary.

1744. published an "Account of the newly invented Pennsylvania Fireplaces."

1745. began his experiments in electricity.

1747. propounded his celebrated theory of electricity.
published "Plain Truth," in which he exhorted his fellow citizens to bear arms in self defense.

1748. was chosen a member of the Council of Philadelphia.

1749. was appointed Provincial Grand Master of Pennsylvania and retired from active business as a printer.

On September 23, 1743, the Right Honorable JOHN WARD, Grand Master of England, nominated THOMAS OXNARD, Esq., Provincial Grand Master of all North America, who, on the tenth of July, 1749, appointed BENJAMIN FRANKLIN Provincial Grand Master of Pennsylvania, with authority to appoint other Grand Officers, hold a Grand Lodge, issue warrants, etc.

On the 5th of September, 1749, the first Grand Lodge under this warrant was held at the house of Brother HENRY PRATT, the "Royal Standard," on Market Street near Second, Grand Master FRANKLIN having appointed

Dr. THOMAS BOND, Deputy Grand Master.

JOSEPH SHIPPEN, P. G. M., Senior Grand Warden.

PHILIP SYNG, P. G. M., Junior Grand Warden.

WM. PLUMSTEAD, P. G. M., Grand Treasurer.

DANIEL BYLES, Grand Secretary.

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It will be noted that all of FRANKLIN's appointments, with a single exception, were members of old St. John's Lodge and the first Grand Lodge.

Among the important actions taken by this Grand Lodge at their first regular meeting under this warrant, was the granting of a warrant to Brother JAMES POLGREEN and others for a new Lodge to be held in Philadelphia. This document was signed by "WILLIAM LORD BYRON, Baron of Rochdale, in the County of Lancaster G. M."

This Lodge, whose Lodge ledger⁴⁸ with a roll of membership has fortunately come down to us, for a time was known as the "First" Lodge, as its charter was the first granted under this new warrant, but as a matter of fact St. John's Lodge was number one. "First" Lodge, however soon became number two, while the Tun Tavern Lodge stood third upon the roster of the Grand Lodge.

WILLIAM FRANKLIN, natural son of BENJAMIN, was made in this Lodge and became an active member thereof.

It was during this term as Provincial Grand Master that FRANKLIN published his "Proposals relating to the Education of Youth in Pennsylvania" which led to the formation of the College (afterwards the University) of Pennsylvania.

⁴⁸ This Ledger of Lodge No. 2 is now in the Library of the Grand Lodge of Pennsylvania, Masonic Temple, Philadelphia; also one of the aprons and sashes worn by the members.

Right Worshipful Brethren

These companions our Brethren, W. James Harding, by whom we present you our Love and Regards, having stated and professed the Honorable Craft upon Health and Prosperity

We having a due regard for our Brethren W. James Harding the former being, hope you will accept him as one who has given this the Third Degree and appeared to us worthy of your regard wherever situated. Which we desire you to be his witness. We therefore desire you to be his witness in what action as true brethren and embrace every opportunity to return the kindness being

Worthy Brethren

From
The Lodge Room in Lodge Alley
Philadelphia

the 6th of September
5756.

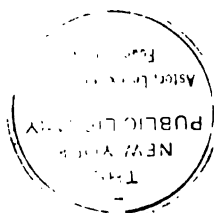
J. Allicocke Secretary

To
The Master, Wardens and Brethren
of my constituent Lodge
to whom this may come

My Loving Brethren and
most Humble Servants
William Mull Master

W. Wardens
William Garsden J. Wardens

THE OLDEST MASONIC CERTIFICATE IN EXISTENCE KNOWN TO THE CRAFT
ISSUED BY PHILADELPHIA LODGE, No. 2, WHICH WAS WARRANTED BY R. W. GRAND MASTER
BROTHER BENJAMIN FRANKLIN, SEPTEMBER 5, A. D. 1749. A. L. 5749



The Celebration

The Trustees of the new movement met on Monday, November 13, 1749, for organization; among the number were seven members of St. John's Lodge, all of whom had served as Grand Masters of the Provincial Grand Lodge; viz: WILLIAM ALLEN, THOMAS BOND, BENJAMIN FRANKLIN, THOMAS HOPKINSON, JAMES HAMILTON, WILLIAM PLUMSTEAD and PHILIP SYNG, of whom Provincial Grand Master Brother BENJAMIN FRANKLIN was elected as first president of the Board of Trustees at that meeting.

That the Subordinate Lodges of Pennsylvania were not dormant during this period, is shown by the fact that there were three regular constituted Lodges working in Philadelphia at that time, beside one or more clandestine ones, these facts being shown to us by the minute book of the Tun Tavern Lodge which met at the Tun Tavern on Water Street.

This book, the oldest American Masonic minute book known, commences June 28, 1749 and ends June 27, 1755. A complete facsimile copy of this book is now in our possession. It was, however, not the first or earliest minute book of the Lodge, as the entries upon the first page refer to work done at previous meetings.

During the course of the year when the Brethren of the Tun Tavern Lodge heard of the appointment of Brother FRANKLIN as Provincial Grand Master, wishing to be absolutely regular, at the meeting on

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August 29, 1749, the following motion was made by Brother Mullen:

“That a petition be sent to Mr. Benjamin Franklin, Provincial Grand Master of Pennsylvania, to grant us a deputation under his sanction.”

The Worshipful Master, Brother GRIFFIN, thereupon appointed Brothers VIDAL, CORFFE and MULLAN to draw up the same, and to present it. (See page 135.)

The petition was doubtless presented and acted upon at the meeting of the Grand Lodge in the following September. No report from the Committee, however, appears upon the minutes.

FRANKLIN's term as Provincial Grand Master was of short duration, as, at the Communication of the Grand Lodge, held March 13, 1750, WILLIAM ALLEN, Esq., then the Recorder of the City of Philadelphia, presented to the Grand Lodge a commission direct from the Grand Master of all England, appointing him Provincial Grand Master, which was recognized, and he appointed BENJAMIN FRANKLIN Deputy Grand Master, which position he retained even after his departure for England in 1757 as the Agent of the Assembly, to present a petition to Parliament and to urge the rights of the Province.

In the minutes subsequently quoted, dated November 17, 1760, his name is entered “FRANKLIN Esq. P. G. M. of Philadelphia.” In England the appointment of Provincial Grand Master is vested in the

The Celebration

At a Lodge held on Monday the 29th Aug^r. 1749
at the Tun Tavern in Water Street Phila.

Present Bro. Griffin M^r?
Vidal S: W^r
Swan S: W^r

Murray Sec.

Members present		Visiting Brothers
Bro. Mullar	Bro. Coffe	Bro. Flanagan
Davis	Ord	Parker
Wright	Woodale	

Proceeded to Business

Mr. Parker being Balloted for the Preceding Lodge was
accordingly this Night made in due Form

Bro. Mullar moved that a Petition be sent to Mr. Benj^t
Franklin Provincial Grand Master of Pennsylvania
to grant us a Deputation under his sanction
the Master appointed Bro. Vidal, Coffe, & Mullane
to draw up the same, and to present it

Ten o'Clock Lodge Closed

At a Lodge held on Wednesday the 6th Sep^r. 1749.
at the Tun Tavern in Water Street Phila.

Present Bro. Griffin M^r?
Swan S: W^r
Wright S: W^r

Murray Sec

Visiting Bro. Cummins
No Business done; Ten o'Clock Lodge Closed

MINUTES OF THE TUN TAVERN LODGE, SHOWING PETITION TO FRANKLIN
AS PROVINCIAL GRAND MASTER FOR A "DEPUTATION UNDER HIS SANC-
TION," A. D. 1749.

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Grand Master for the time being, and requires no confirmation by the Grand Lodge. This accounts for the summary appointment of WILLIAM ALLEN by the Grand Master.

While FRANKLIN was Deputy Grand Master, he was re-elected to the Assembly of Pennsylvania in 1750, for the fourteenth time. In 1751, he promoted the founding of the Pennsylvania Hospital, serving as clerk and subsequently as president of its Board of Managers.

In April, 1752, he aided in establishing the first company in America for insuring against loss by fire—the Philadelphia Contributorship for the Insurance of Houses from Loss by Fire. It was in June of this year, that FRANKLIN made his celebrated kite experiments and discharged electricity from the clouds. In 1753, he recommended that pointed rods be placed on buildings to prevent their being struck by lightning.

In 1754, at Albany, FRANKLIN presented his celebrated plan for the union of all colonies under one government.

It will be seen—though it may only be a strange coincidence—that all of the many useful institutions which FRANKLIN originated or was instrumental in promoting, date within the periods in which he held an exalted Masonic office.

Referring once again to the old minute book of Tun Tavern Lodge we find that “At the lodge held

The Celebration

October 11, 1752," WILLIAM FRANKLIN is present as a visitor.

At the next regular meeting, October 25, 1752, the name of FRANKLIN again appears among the list of visitors, but unfortunately fails to state whether it was father or son. The name of Brother EDMUND WOOLLEY, who did the carpenter work on Independence Hall, and built the steeple in 1741, and hung the bell that proclaimed liberty throughout the land, also appears among the visitors of the old Tun Tavern Lodge.

Two years later FRANKLIN, while on a visit to the city of his birth, attended the Grand Lodge of Massachusetts; viz:

"At the Quarterly Communication of October 11, 1754, at Concert Hall, Benjamin Franklin was present, and his name is recorded in full at the head of the list of visitors (to Saint John's Grand Lodge) on that occasion. This shows the esteem in which the Massachusetts Brethren held our Provincial Grand Master, also that he attended the Boston Lodge whenever opportunity offered." ⁴⁰

The meeting place of the Grand Lodge of Pennsylvania remained at the "Royal Standard" for some years, when the membership increasing it was proposed, early in the year 1752, by some Brethren, after ample deliberation, that it would be to the interest of Freemasonry to have a building exclusively for Masonic purposes. This resulted in the selection of a

* Proceedings of Grand Lodge of Massachusetts, 1871, p. 361.

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site on the south side of Norris (Lodge) Alley, now Sansom Street, 89 feet 9 inches west of Second Street having a depth of 60 feet and a width of 42 feet.

At the meeting, held March 12th, 1752, a committee was appointed for building the "Lodge"; this committee consisted of the following Brethren: THOMAS BOND, P. G. M., WILLIAM PLUMSTED, P. G. M., JOHN WALLACE, RICHARD HILL, EDWARD SHIPPEN, JOHN SWIFT, WILLIAM FRANKLIN, SAMUEL MIFFLIN and DANIEL ROBERDEAU.

A subscription list was also circulated with a gratifying result. The original document has been preserved and is now in our Grand Lodge Library. It is dated March 13, 1754, eight of the contributors being early members of First or St. John's Lodge.

On April 25 of the year (1754), died THOMAS OXNARD, of Boston, who, as Grand Master of North America, had appointed FRANKLIN Provincial Grand Master of Pennsylvania in July, 1749.

FRANKLIN published following obituary notice:

(From the Pennsylvania Gazette, No. 1333. July 11, 1754.)

"BOSTON, July 1.

"On Tuesday last departed this Life, after a lingering Sickness, in the Fifty-first Year of his Age, the Right Worshipful THOMAS OXNARD, Esq., Grand Master of the Ancient and Honourable Society of Free and Accepted Masons in North America: A Gentleman whose Loss is not only deplored by the Fraternity, over which for eleven Years he

The Celebration

presided, but by all those who had enjoyed the Pleasure of his Acquaintance. He was an experienced Merchant, an upright Dealer, an affectionate Husband, a tender Father, a sincere Friend, a kind Master. He was free from Bigotry and Enthusiasm, and his Religion, on the Duties of which he constantly attended, was truly Catholick. The news of his approaching Death was received by him with Composure and Resignation; he set his House in Order, and, in Expectation of a better Life, he bore the last Agonies of this with a most Christian Fortitude. Reader, wouldst thou shine in these amiable Virtues, imitate him.

“His Corps was attended to the Grave last Friday by a numerous Train of Relations, of Free and Accepted Masons, Friends and Acquaintances. The Free and Accepted Masons dressed in black, and cloath'd with white Aprons and Gloves, walk'd before in a Procession of two, with the Grand Master's Jewel, usually worn by him, pendant from the Ribbon, on a tassel'd black Velvet Cushion, carried next to the Corps. Immediately before the Cushion walk'd the Deputy Grand Master, with the Grand Wardens, the past Grand Officers, and other Officers of the Grand Lodge, the Masters, Wardens and Officers of the other Lodges in Town in their Order: All the Masters and Wardens with their Jewels pendant upon black Ribbons. After the Interment, the Fraternity walked before the Relations, and return'd with them to the Mansion House of the Deceased, where they took their leave. The whole Attendance was conducted thro' a vast Number of Spectators with great Order and Decency.”

The plan for a Masonic building in which all the City Lodges should meet was not approved by all of the Lodges. The plan originated with the Grand Lodge and First (St. John's) Lodge, and was evi-

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dently endorsed by one of the two remaining Lodges, but was strenuously opposed by the Tun Tavern Lodge, the members of which clung with tenacity to their old meeting place, so redolent with good cheer and associations. Thus among the list of subscribers we fail to find the name of a single member of this Lodge.

Referring once again to the old Lodge book, we find following minutes:

“At a Lodge held ye 27th Decem^r 1754 being the Anniversary of St. John the Evangelist:—

“The Question being put whether, or not this Lodge shall be removed to ye New Lodge lately erected.

“Ballotted for pass^d in ye Negative.”

Six months later, however, at the very last moment better counsel seemed to prevail as is shown by what proved to be the next to the last entry in the book.

“At a Lodge held ye 24th June 1755 at six o'clock in ye morning.

“The Lodge opened and choose all the old officers for ye Ensuing Six Mo^r and adjourned to the Lodge Hall in order to join the procession appointed for this day.”

Fourteen years had now elapsed almost to a day, since the last Masonic announcement appeared in FRANKLIN'S Pennsylvania Gazette. At last in his issue of June 20, 1755, the long silence was broken for an extraordinary occasion:

The Celebration

"By Order of the GRAND MASTER,"

"THE Grand Annual Feast and general Communication of the FREE and ACCEPTED MASONS, is to be holden in *Philadelphia*, on *Tuesday* the Twenty-fourth of *June*, instant, being *St. JOHN* the Baptist's Day. All BROTHERS are desired to provide themselves with Tickets (as none can be admitted without them) and to meet that Day, by Eight o'Clock in the Morning precisely at the *Lodge-Room*, in order to attend the Grand Master and his Officers to Church, where a sermon is to be preached by a Reverend Brother; whence they are to return in Procession, to the *Lodge-Room*, where a decent and suitable Entertainment will be provided.

"No Tickets to be given out after Twelve a Clock on Monday next, till which time they may be had of

	"WILLIAM MOORE,	} <i>Stewards."</i>
	"JOHN SWIFT,	
	"EMANUEL ROUSE,	
"June 20, A.M. 5755,	"JACOB WINEY,	
	"WALTER SHEA,	
	"HUGH DONALSON.	

Tuesday, June 24, 1755, St. John the Baptist's Day, was destined to be the greatest gala day in the history of Pennsylvania Freemasonry in Colonial times. This was the day set for the dedication of the new Freemasons' "Lodge," the first Masonic building in America, the title of which was vested in the three Lodges. At the same time this was the first

* The Pennsylvania Gazette. No. 1382, June 20, 1755 (p. 2). From the wording of this advertisement it would appear that the annual gathering and feast was not an unusual event, but rather one of annual re-occurrence.

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Grand Anniversary and General Communication of Free and Accepted Masons held in the Lodge room in Philadelphia, where the Grand Lodge and the three regular Subordinate Lodges met together at one time; no less than one hundred and thirty Brethren were present upon this festive occasion, at which BENJAMIN FRANKLIN was a prominent factor.

On Tuesday, June 24, 1755, as the old record states "being the Grand Anniversary or Feast of ST. JOHN the Baptist, the Brethren of that most ancient and worshipful Society, the FREE and ACCEPTED MASONS, went in a regular Procession from the *Lodge Room* to attend Divine Service at *Christ Church*, in this city. The Order in which they proceeded, was as follows:

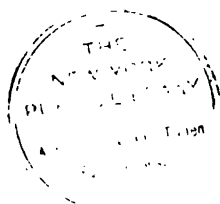
- I. The *Sword Bearer*, carrying a drawn sword.
- II. Six Stewards with white rods.

Bro. William Moore	}	First Lodge.
" John Swift		
" Emanuel Rouse	}	Second Lodge.
" Jacob Viney		
" Walter Shea	}	Tun Tavern Lodge.
" Hugh Donaldson		

walking two and two.
- III. The Grand Secretary William Franklin, who bore a crimson damask cushion, on which was laid an open Bible.

The Grand Treasurer William Plumsted, Esq., also with a crimson damask cushion upon which was the Book of Constitutions.
- IV. Grand Chaplain Rev. William Smith.





The Celebration

- V. The Grand Master William Allen, Esq., supported by
Bros. Hon. Robert Hunter Morris, Esq. and James
Hamilton, two Brethren of Rank and Distinction.
- VI. The Deputy Grand Master Benjamin Franklin Esq.,
supported in like manner by Bros. Dr. Thomas
Cadwalader Esq. and Thomas Boude.
- VII. The two Grand Wardens.
Dr. Thomas Bond, Senior Grand Warden.
Joseph Shippen, Junior “ “
- VIII. His Excellency John Tinker, Esq., Governor of
Providence.
John Penn, Esq.
- IX. Three Tylers—Carrying Columnes of the three orders
—Doric, Ionic and Corinthian.
- X. The Three Worshipful Masters of the three regular
lodges in this city.
- XI. The two Wardens of the first lodge.
- XII. “ “ “ “ “ second “
- XIII. “ “ “ “ “ third “
- XIV. The three Secretaries of the three Lodges.
- XV. “ “ Treasurers “ “ “ “
- XVI. The visiting brethren walking two and two.
- XVII. The *Members* of the *First, Second* and *Third* Lodges,
two and two.
- XVIII. Six Stewards, with their Rods, two and two.
- XIX. The *Grand Master's*, Governor *Morris's*, Governor
Tinker's and others of the Brethren Coaches and
Chariots, empty.

“The whole Number of Masons amounted to 127, who being
all new cloathed with Aprons, white Gloves and Stockings,
and the Officers in the proper Cloathing and Jewels of their

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respective Lodges, with their other Badges of Dignity, made a handsome and genteel Appearance.

“When the Procession came into *Market Street*, both in going to, and coming from the Church, they were saluted by a Discharge of *Nine Cannon* from a Brother's Vessel, handsomely ornamented with Colours, which lay opposite the said Street, for that Purpose.

“The Procession enter'd the Church in the Order of their March, and the Brethren seated themselves in the Pews of the middle Isle, which were purposely kept empty for them. After which Prayers were read by the Rector, the Rev. Dr. Jenney, and a most excellent and well adapted Sermon was preached by our reverend and worthy Brother WILLIAM SMITH A.M. The Words of the Text were, *Love the Brotherhood, fear God, honour the King*, I. Pet. ii. 17. And the Scope of the Discourse was to Shew that the Observance of these three Grand Duties is not only the Foundation of the ancient Society of *Free Masons*, but of Societies of every Kind. The Preacher therefore first deduced the Obligation to these Duties in a clear and philosophical manner, from undeniable Principles. He then added many engaging Motives to a correspondent Practice, and concluded with an earnest and pathetick Exhortation, first to the Audience in general, and then to the Fraternity of Masons in particular, to consider that in our present critical Situation, our Success and future Glory, as a People, depend on our Regard to Religion, Unanimity among ourselves, and a firm Attachment to our civil Privileges, and to our gracious King, who is the just Guardian of them.—Both before and after Sermon, Psalms were sung suitable to the Occasion.

“After Divine Service was over, the Procession returned in the same Order to the Lodge Room to Dinner; the musical Bells belonging to the Church, and the Band of Musick before

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them, at the same time playing the Tune of the *Enter'd Apprentice's* Song. The whole ceremony was conducted with the utmost Decorum and Solemnity, and, as we hear, afforded great Satisfaction to the Inhabitants in general.

"After Dinner, the following Toasts were drank in the *Masonic* Manner, under repeated Discharges of Cannon, planted in the Square adjoining the Lodge Room.

- "1. *The KING and the CRAFT.*
- "2. *The GRAND MASTER of England.*
- "3. *Our Brother FRANCIS, Emperor of Germany.*
- "4. *The GRAND MASTER of Pennsylvania.*
- "5. *Our Brother, His Honour the Governor of Pennsylvania.*
- "6. *Our Brother, His Excellency John Tinker, Esq., Governor of Providence, returning him Thanks for this his kind Visit.*
- "7. *The GRAND MASTER of Scotland.*
- "8. *The GRAND MASTER of Ireland.*
- "9. *The Several Provincial GRAND MASTERS of North America and the West India Islands.*
- "10. *All charitable Masons.*
- "11. *All true and faithful Masons, wheresoever dispersed or distressed, throughout the Globe.*
- "12. *The Arts and Sciences.*
- "13. *General BRADDOCK, and Success to His Majesty's Forces.*
- "14. *Prosperity to Pennsylvania, and a Happy Union to His Majesty's Colonies.*

"The greatest Order and Regularity was observed, Chearfulness, Harmony, and good Fellowship abounded, during the whole Time of Meeting; and at Five a Clock in the Afternoon, the Grand Master having closed the Lodge, the Brethren return'd to their respective Homes.

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“N. B. Before the Lodge was closed, the Grand Master, at the Desire, and in the Name and Behalf of the Grand Lodge, and the Masters and Brethren of the three regular Lodges, offered the following resolution, which was unanimously agreed to:—

“Agreed:

“That the thanks of this General Communication be given to our Reverend Brother, Mr. William Smith, for his Sermon, preached this day, before the Fraternity of Free and Accepted Masons in this city, and that he be requested to give a copy of the same for the Press.

“William Franklin, Grand Secretary.”

It was further requested that a copy of this sermon might be immediately sent to the press; that this request was complied with by Brother SMITH, and no time was lost by the printer, is shown by the advertisement which appeared in the Pennsylvania Gazette for the following week:

Just published, and sold at the New-Printing Office, in Market street,

(Price Nine-pence.)

A SERMON, preached in CHRIST CHURCH, PHILADELPHIA; before the Provincial GRAND MASTER, and GENERAL Communication of FREE and ACCEPTED MASONS. On Tuesday the 24th of June, 1755, being the Grand Anniversary of St. JOHN, the Baptist.

*We know, where Faith, Law, Morals, all began,
All end,—in Love of God, and Love of Man. POPE.*

*By WILLIAM SMITH, M. A. Provost of the College
and Academy of Philadelphia.*

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(From the Pennsylvania Gazette. No. 1384, July 3, 1755, p. 3.)

The book was an octavo of 24 pages. The title was as set forth in the advertisement, with the addition of the imprint—

[Philadelphia:]

Printed and sold by B. Franklin, and D. Hall, 1755

It was dedicated by the author:

“To the Right Worshipful. | the Provincial Grand Master Deputy Grand Master, | Grand Wardens, | and | Members of the Grand Lodge, | and to the Masters, Wardens and Members | of the | Three Regular Lodges | of | Free and Accepted Masons, | in Philadelphia, | this Sermon, | preached and published at their request, is | dedicated, | by | their faithful brother and | most affectionate humble servant, | William Smith.”

The following extract from the diary of DANIEL FISHER, who was then serving as a clerk in FRANKLIN's printing office gives an interesting description of that gala day:

“From June 16 to July 10: 1755, employed generally in writing or sorting Papers at the Printing Office, I should observe that on St. John the Baptist Day (June 24) there was the Greatest Procession of Free Masons to the Church and their Lodge, in Second Street that was ever seen in America. No less than 160 being in the Procession in Gloves. Aprons, etc., attended by a band of Music. Mr. Allin, the Grand Master, honoring them with his company, as did the Deputy Grand Master, Mr. Benjamin Franklin and his Son, Mr. William Franklin, who walked as the next Chief Officer. A Sword Bearer with a Naked Sword drawn headed the Pro-

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cession. They dined together elegantly, as it is said at their hall upon Turtle, etc.”

The success of the Fraternity, and renewed activity incident to the completion and dedication of Freemasons' Hall, again excited the ire of the anti-Masonic element of the day; this broke out in open attacks in different quarters, among others was our old German opponent, CHRISTOPHER SAUER the Germantown printer, who to absolutely crush the Freemasons, as he imagined, published in his German Almanac for 1755, what he alleged was a complete exposé of the secrets of the Fraternity. This was printed in the colloquial style of the period, and was clearly an emanation of his erratic brain. That SAUER's opposition did not have the desired effect, is shown by the names of German Brethren both clerical and secular upon the roster of the Tun Tavern Lodge.

The story of Freemasons' Hall in Philadelphia, the first building in the world to be erected and dedicated to the uses of Freemasonry, is an interesting one, as it had an eventful history. It was a three story brick building, on the south side of Lodge Alley, now Sansom Street, west of Second Street, having a front of 42 feet and a depth of 60 feet. The original subscription list for this Hall is still in existence, and may be seen in the Library of the Grand Lodge of Pennsylvania; a reduced facsimile is here reproduced. It is dated Philadelphia, March 13, 1754, and recites that the movement was inaugurated on the 12th day of

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March, 1752, by "the Grand and first Lodges." Among the subscribers' names are those of Brothers Past Grand Master BENJAMIN FRANKLIN, Grand Secretary WILLIAM FRANKLIN, Past Senior Grand Warden THOMAS BOUDE, Past Grand Master JAMES HAMILTON, Past Grand Master WILLIAM PLUMSTEAD, JOHN SWIFT, DANIEL ROBERDEAU, EDWARD SHIPPEN and WILLIAM MOORE. The title was vested in the Trustees of the three Lodges at that time meeting in Philadelphia.

The last printed Masonic record relating to this Hall appeared in the Pennsylvania Journal, Thursday, June 19, 1760, No. 915, page 3:

"The members of the Antient and Honorable Society of FREE AND ACCEPTED MASONS belonging to the regular Constituted Lodge No. 3, (called the Tun Lodge) are desired to meet, on Tuesday, the 24th Instant, at 12 o'clock, at the Lodge, to nominate Officers, pursuant to their Bye-Laws, and Commemorate and Celebrate the Anniversary of their pious Patron, Saint John the Baptist.

"John Reily,

"Secry."

The banqueting room of this Hall was frequently used for public purposes. It was styled the "Assembly Room," and here the fashionable dancing assemblies of the City were held. These were managed by the élite of society, and no one was permitted to subscribe unless he or she was "highly respectable." In February, 1767, a schoolmaster named GARNER gave a charity concert there. In November, 1770, Signor GUALDO notified the public, that "immediately

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after the races, on December 27, he would give a Vocal and Instrumental Concert at the Masons' Lodge Room." In the year 1777, the Freemasons' Lodge was used as a prison for a number of Quakers suspected of disloyalty to the Colonies in their contest with Great Britain. Twenty-one Quakers were there imprisoned from August 29 to September 10, 1777. At that time it was still publicly known as the "Masons' Lodge." The last official Masonic meeting in the old Hall, was a meeting of the subscribers held Monday evening, February 25, 1782, to consider the final disposition of the Hall and of its affairs. The end came in 1785, when Brothers EDWARD SHIPPEN and JOHN SWIFT, the surviving Trustees, were, by Act of Assembly passed September 5, 1785, empowered to sell the building and lot.^{50a} One-third of the proceeds of sale belonged to the "First Lodge," and the remaining two-thirds to various individual Freemasons. The sum realized for the "First Lodge" was £500. This, in 1793, was made over to the "City Corporation," to form a fund for the purchase of fuel for the poor. Thus passed away the last monument of the existence of "Modern" Masonry in Pennsylvania, which, faithful to the instincts of Freemasonry, in death as in life honored the corner-stone of the Craft—Heaven-born charity.

It is not known to just what uses the building was put after it was sold by the Trustees, until it was

^{50a} 2 Dallas's Laws, p. 333. Recorded in Law Book II, p. 552.

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finally demolished in 1799, when the Bank of Pennsylvania was built on the lot bounded by Second, Sansom, Dock and Moravian Streets, which in turn was torn down in 1867, and is now replaced by the United States Appraisers' Stores.

Shortly after the great Masonic Celebration, incident to the dedication of Freemasons Hall, in 1755, FRANKLIN was appointed Colonel of an emergency regiment of foot, raised in Philadelphia.

In the following year, 1756, he was appointed by the Governor Military Commissioner, with full power to dismiss and appoint military officers, for Northampton County, Pennsylvania. The same year he also introduced street paving, cleaning and lighting into Philadelphia.

Yet notwithstanding all of his diverse and multitudinous duties, Dr. MEASE, who evidently had access to documents and material now lost to us, tells us in his "Picture of Philadelphia" in 1811:

"As far as the minutes of the Grand Lodge go, Dr. Franklin was never absent from a meeting."

As before stated, FRANKLIN in 1757 went to England in the interests of the Assembly.

From a letter found among the FRANKLIN papers in the American Philosophical Society, it would appear that FRANKLIN was still continued in his position as Deputy Grand Master while abroad, or resumed the office immediately upon his return in 1762. The letter

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from which the following excerpt is taken was written to FRANKLIN by Brother VALENTZ while in Paris; it is dated July 26, 1777. It further shows that even there at that late day FRANKLIN was looked upon as a Grand Master of Pennsylvania. An additional matter of great importance is that this letter gives us the roster of officers of Lodge No. 2, of Philadelphia, for 1762:

“Looking upon you not only as a chief person of our Republican States, but also as Chief of a Certain Respectable order, to which I have the honor of belonging ever since the year 1762. I am a member, sir, of St. John’s Lodge No. 2 in Philadelphia having been raised to the Degree of Master under the Adm: of Wm. Shute, Mr. Emanuel Rouse P:M: John Williams S:W: Robt Carson J:W: Wm. Ghislin Treasurer and Jas. Johnstone Secy: (men which you undoubtedly all know) so that now you have an opportunity of not only saving a man from Destruction in a strange land, which differs from us both in Politick & Religion, but sending back perhaps a useful member to our community whom upon closer Inspection you will find not altogether unworthy perhaps of your Favorable attention,” etc., etc.

FRANKLIN returned to Philadelphia in August, 1762. His stay in our midst however was but a short one, as in November, 1764, he was again sent to England to look after the interests of the Province. This time he remained abroad until May 5, 1775.

It is not known to just what extent FRANKLIN affiliated with any of the English or German Masonic bodies while abroad. The writer has been unable,

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after a long and patient search, to find any official record or documents bearing upon this subject, except the following entry, referred to above, in the minute book of the Grand Lodge of England, wherein it states, under date of November 17, 1760:

“Grand Lodge, at the Crown & Anchor tavern in the Strand Present:

——Franklyn, Esq. provincial grand master of Philadelphia.

——Franklyn, Esq. provincial grand secretary of Philadelphia.”

It is but natural to be supposed that having served as Provincial Grand Master under the jurisdiction of the Grand Lodge of England, that there would be some affiliation with the local Craft during his sojourn in the parent Jurisdiction.

For some reason, FRANKLIN in his writings and correspondence is singularly silent upon the subject of Freemasonry, the only exceptions known to the writer being the PRICE letters of 1734, and the letter to his father before quoted.

There is not a word of mention about his Masonic life to be found in his Autobiography, or in any of his other letters that have come down to us; almost every other subject is touched upon in his voluminous correspondence except such as relate to the Craft.

In October, 1776, FRANKLIN again started for Europe, this time for France as a Commissioner of the Continental Congress. In December, FRANKLIN ar-

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rived in France; he was then in his seventieth year; shortly after which commences his remarkable Masonic career in France.

An interesting incident is told by JOHN JAY, which powerfully impressed many minds, and is supposed to have been one of the chief agencies in the selection of FRANKLIN in his old age, as Minister to France, he at that time still being the most prominent and venerable Freemason in the Colonies. The story is that an old gentleman arrived in Philadelphia shortly after FRANKLIN's return from abroad in 1775, and offered to the Congress, then in session, in good Parisian English, the assistance of the King of France, in stores, ammunition and money. Being asked his name, credentials and other ambassadorial baggage, he drew his hand across his throat and said politely, but positively, "Gentlemen, I shall take care of my head." He disappeared the next day from Philadelphia, and took such good care of his head that the keenest-scented annalists have never discovered a trace of him.

FRANKLIN arrived in Paris in November, 1776, and before many months we find him affiliated with one of the most important Masonic Lodges under the Grand Orient of France. Many of FRANKLIN's French Masonic notices and invitations have been preserved, and are now in the Collection of the American Philosophical Society, and several in that of the University of Pennsylvania. From these we find that

The Celebration

FRANKLIN was elected a member of the Lodge of the Nine Sisters or Muses (Loge des IX Soeurs) in 1777 or 1778.

According to KLOSS's "History of Freemasonry in France," the historian being the CHEVALIER DE CUBIERES, and an eye-witness of the event:

"On February 7th, 1778, the Lodge of the 'Nine Sisters' enjoyed the distinction of initiating the Philosopher Voltaire. The sponsor was the Abbe Cordier de Saint Firmin. After the ballot had been taken, Voltaire entered the Lodge supported on one side by Benjamin Franklin, on the other by Count de Gebelin. The usual lengthy forms were omitted, the tests being all moral ones," etc., etc.

November 28, 1778, FRANKLIN officiated at a Lodge of Sorrow, held in memory of Brother VOLTAIRE. This was held under the auspices of the Lodge of Nine Sisters (i. e. the Muses), and FRANKLIN is represented as laying a wreath upon the cenotaph on behalf of the Brethren:

In one of the letters in the University Collection it is stated:

"La Dixmerie and others of the Lodge of Nine Sisters, on the 10th of 11month in the year of true light 5779 as a committee, of the Lodge of Nine Sisters urge Franklin in the strongest terms to be present at their public fete to be held on the 29th of the month. Nothing else could give the meeting such eclat."

In the year 1782, FRANKLIN served as "Venerable" (Worshipful Master) of the Lodge.

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VÉRITÉ.. UNION.. FORCE..

T.. C.. F..

L.. R.. L.. Des neuf Sœurs,
Est convoquée pour le 20 du 3^e *sem*
mois D.. L.. D.. L.. V.. L.. 1779
à 10 heures précises. *chez la f. Sevin*

Vous êtes prié d'y venir augmenter les douceurs
de l'union fraternelle.

Il y aura *Eleison des officiers* *Dinner*
Concert depuis 8 heures jusqu'à deux
heures. Le Banquet

J suis par les N.. C.. D.. F.. M..
V.. T.. H..
& affectionné Frere
Gebelin

Si vous ne pouvez pas assister
au Banquet, vous en don-
nerez avis au Secrétaire
deux jours avant l'Assem-
blée.

Secrétaire D.. L.. R.. L..
Des neuf Sœurs,
rue Poulpe Saint-André.

Noubliez point de vous munir de vos ornemens.

NOTICE OF MEETING OF THE LODGE OF THE NINE SISTERS SENT TO
FRANKLIN.

T A B L E A U

DES OFFICIERS ELUS PAR LA R.: L.: DES COMMANDEURS DU TEMPLE, A L'O.: DE CARCASSONNE,

*Pour diriger ses Travaux depuis le 24^e jour du 4^e mois de l'arr de
G.: L.: 5785, jusqu'à pareil jour de l'an 5786.*

N. DE FAMILLE	QUAL. CIVILES	QUAL. MAÇONNIQUES
F.: LE DOCTEUR FRAN- KLIN,	<i>ministre Plénipotentiaire</i> des Etats-Unis de l'A- mérique,	Vénérable d'honneur.
F.: DE VALETTE,	Conseiller du Roi, Magistrat en la Sénéchaussée & Siège Prétidial de Carcassonne,	Vénérable.
F.: ASTOIN,	Avocat au Parlement,	Premier Surveillant.
F.: L'ABBÉ MERIC DE RIEUX,	Prieur de Notre-Dame de Roumanou, Avocat au Parlement,	Second Surveillant.
F.: NICOLAS-ALEXIS DE DE GALLITZIN,	<i>P. Prince de Russie</i>	Ex-Vénérable d'honneur.
F.: SARRAN	Receveur du Canal de Languedoc, au Port de Foucaud,	Ex-Maître.
F.: CAZES,	Avocat au Parlement,	Orateur.
F.: VIDAL DE ST-MARTIAL,	Avocat au Parlement,	Secrétaire.
F.: GOURG,	Procureur au Sénéchal & Siège Pré- dial de Carcassonne,	Trésorier.
F.: DAVID DE LAFAYEROLE,	Conseiller du Roi, son Lieutenant- Particulier au Sénéchal & Siège Pré- dial de Carcassonne;	Premier Expert.
F.: REBOUILH,	Docteur de la Faculté de Médecine,	Premier Maître de Cérémonies.
F.: DAVID DE LAFAYEROLE,	Négociant,	Second Maître de Cérémonies.
F.: BOYER,	Procureur au Sénéchal & Siège Pré- dial de Carcassonne,	Maître d'Hôtel.
F.: THORON,	Négociant,	Second Expert.
F.: GOURG DE MOURE,	<i>Conseiller du Roy</i> <i>au Sénéchal et Siège Prétidial</i>	Garde des Secours, Timbres & Ar- chives.
F.: REIBELL,	Inspecteur des Fourrages du Roi,	Architecte & Vérificateur de la Caisse.
F.: L'ABBÉ GOURG,	Prieur de Notre-Dame de Saligne, Avocat au Parlement,	Viceur des Malades & Elèves.
F.: DE NORMAND,	<i>Laurier</i>	Coureur.
Vu PAR NOUS, F.: <i>ASTOIN</i> p.: o.:.		

LIST OF OFFICERS ELECTED BY THE ROYAL LODGE OF THE COMMANDERS
OF THE TEMPLE, FOR THE ORIENT OF CARCASSONNE, to direct the labors
from the 24th day of the fourth month of the year of G.: L.: 5785 to
the same day of the year 5786.

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In the same year we find him a member of the Order of St. John of Jerusalem. This was one of the so-called higher Degrees.

April 24th, 1785, FRANKLIN succeeds the PRINCE GALITZIN as Eminent Commander or "Venerable d'honneur." Both of the above certificates, signed and sealed, are in the Philosophical Society's Collection.

In 1785, FRANKLIN was elected an honorary member of Lodge of Good Friends at Rouen (Loge des Bone Amis). He accepted the honor and contemplated meeting the Brethren in the Lodge at Rouen. In a letter preserved in the University Collection dated May 18, 1785, the officers of the Lodge express their gratification at FRANKLIN's consenting to become a member. This letter is also signed by the officers, with the seal of the Lodge attached.

Several medals were struck abroad in honor of FRANKLIN's Masonic career, specimens of which are now exceedingly scarce and seldom met with. Two of such medals are known to the writer: one is in the Grand Lodge Library at Philadelphia, engraved by BERNIER; it has upon the obverse the bust of FRANKLIN turned to the left and the inscription:

"Benj. Franklin Minis^t. Plen^t. Des Etats Unis de L' Amerig.
Sept. MDCCLXXXIII."

(Benjamin Franklin Minister Plenipotentiary from the United States of North America. 1783.)

On the reverse is a temple of the Muses, with nine female figures and the inscription:

The Celebration

“De Leurs Travaux naitra Leur Gloire des neuf Soeurs.”

(From out of their labors will arise the glory of the Nine Sisters.)

The other specimen is at Rostock, Germany, belonging to the Grand Lodge of Mecklenburg, and bears the inscription:

“Les Mac.'. Franc.'. a Franklin M.'. De La L.'. Des 9 Soeurs O.'. De Paris 5779.”

(The Freemasons to Franklin Master-Mason of the Lodge of the Nine Sisters Orient of Paris, 5779.)

FRANKLIN returned to Philadelphia in 1785, landing September 14th; on the next day he received a congratulatory address from the Pennsylvania Assembly. October 17th, he qualified as a councillor of the City, and on the 18th, was elected President of the Council. October 26th, he was chosen President of Pennsylvania.

When FRANKLIN, ardent Freemason that he was, returned to his native city in 1785, he found that great changes had taken place in this Masonic Jurisdiction during his absence. The Grand Lodge and its Subordinate Lodges, with which he had been so closely associated almost from the very introduction of Freemasonry in the Western World, had ceased to exist, through a train of events over which he had no control. A new Grand Lodge “of the Province of Pennsylvania and the Territories Thereunto Belonging” had taken the place of the old one. A new and

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younger generation was in control of the Masonic field of the now sovereign State of Pennsylvania, and had become a powerful factor in our community. And at the very time when FRANKLIN landed, they were taking steps to declare themselves a Sovereign Grand Lodge, severing all bonds that connected them with the Grand Lodge of England; a movement which was consummated just twelve months later, when the governing body became the present "Grand Lodge of Pennsylvania and Masonic Jurisdiction Thereunto Belonging."

Thus FRANKLIN, in his old age, became virtually, so far as we know, owing to the lack of documentary evidence, an unaffiliated Mason in his own Jurisdiction, and it does not appear upon our present records that he ever had any active official connection with our present Grand Lodge. Although the Brethren belonging to this Grand Lodge were "Ancients," they were very earnest in their efforts to have what was left of the "Moderns" to unite with them as many did. Overtures to that effect were undoubtedly made to FRANKLIN at the time, but probably declined on account of his age, physical ailments and onerous public duties.

For the purpose of bringing *all* Freemasons together and uniting them under one jurisdiction whether they were "Ancients" or "Moderns," a procession and feast was projected by the R. W. Grand Lodge for St. John the Evangelist's Day, December 27, 1786.

The Celebration

At the communication of the Grand Lodge, held December 2, 1786, it was "*Ordered*, That as soon as the Committee have finally fixed on the place where the sermon is to be preached, they are hereby required to frame an advertisement, which is to be inserted in the different newspapers, inviting all free and accepted Masons to attend the procession."⁵¹

Pursuant to the above resolution, the following advertisement was inserted in the local newspapers. It will be noticed that this was a general invitation, to affiliates as well as non-affiliates, no distinction being made between "Ancients" and "Moderns."

PHILADELPHIA, December 8, 1786.

ALL FREE and ACCEPTED MASONS are particularly requested to meet on *Wednesday* the 27th instant, (being the Anniversary of St. John the Evangelist) at Mr. *Duplissi's Long-Room*, in Church-alley, precisely at 9 o'clock in the Forenoon, to proceed from thence in Masonic form to St. Paul's Church, where a Charity-Sermon will be delivered for the Relief of the Poor of the Craft, the Poor of the Congregation and the distressed Prisoners in gaol. After the sermon an Anthem will be sung by gentlemen of the Uranian Society.

"By order of the R. W. Grand Master,

"*Assheton Humphreys*, Grand Sec'ry."⁵²

The following interesting article was published in the *Pennsylvania Packet*, the leading newspaper of

⁵¹ Reprint of the Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 102.

⁵² The *Pennsylvania Packet*, No. 2464, Wednesday, December 27, 1786, p. 1, c. 1.

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the day, No. 2464, December 27, 1786. The Mr. DUPLISSE, at whose house the Brethren assembled, was none other than Brother PETER LE BARBIER DUPLESSIS, Esq., who for a number of years served as Grand Secretary, and Deputy Grand Master of the Right Worshipful Grand Lodge of Pennsylvania, and who was one of the chief factors in establishing a Sublime Lodge of Perfection in Philadelphia in the latter decades of XVIII Century:

PHILADELPHIA, Dec. 27.

“This being the Anniversary of St. John’s day, the ancient and honorable fraternity of Free and Accepted Masons have proposed a procession, which we are told, will commence at ten in the forenoon, from Mr. Duplisse’s room in Church-Alley, and proceed in usual form to St. Paul’s Church; where the reverend Mr. PILMORE at the particular request of the Grand Lodge, will deliver a charity sermon, adapted to the occasion.

“This being the first procession of the Grand Lodge since the declaration of its independency and separation from the *masonic* government and authority of *foreign* jurisdiction, the public attention (observes a correspondent) will very probably be much fascinated and engaged, and, of course, every pains exercised by the managers of ceremonies, to make the procession as respectable as the nature of circumstances will admit, consistent with the *land marks* and *boundaries*, laid down and prescribed by the immemorial *rules* and customs of the ancient *craft*.

“The *Grand Lodge* and its respective officers—the *brethren* of the *subordinate* lodges—the members of the *royal arch*,—and the *knights, princes, sovereigns, and grand inspectors of the sublime lodge of perfection*, where GREAT LIGHT^{ss} from

^{ss} “*Terms which the Sublime Mason will be acquainted with.*”

The Celebration

the GRAND EAST, at Berlin, has diffused its extensive RAYS—with their respective jewels and ornamental *badges* and *habits*, must unquestionably afford a most lively variety, and present such a noble scene of order, as we are taught alone to expect from a *venerable* institution, which avows no object but *brotherly love*, and has no other tendency than to soften the disposition and harmonise the heart, and to maintain the welfare and dignity of associated man!

“Let ill-nature and malice now take occasion (continues our correspondent) to surrender their unworthy prejudices, and blush for blackening an art, the characteristic whereof is merely the peace and happiness of the world. Doth it enjoin a single sentiment incompatible with the public good or interest of individuals So far to the contrary, that it is a system which one may innocently observe by pursuing its designs of harmony and order. ‘Do justice—allow mercy—and love the brotherhood,’ is the amount of that celestial *secret*, against which the impudence of calumny and ignorance have arisen, and the floods of opposition have dashed most violently, and could not shake. For it is founded on an immovable *rock*, hewn out of heaven and eternity, by our *Almighty architect*, when he raised on *masonic* principles, this wonderful globe, & commanded that *master science, geometry* to lay the *rule* to the *planetary* world, and to regulate by its laws the whole stupendous system, in just, unerring proportion, rolling round the central *Sun*! And masonry, resting with conscious security therefore on its own basis, has heard at a distance the mighty tempest roar, and viewed without fear or danger, the fall of kings, the rage of nations, and the crush of states! Indeed she has her descent and lineage from the noblest and best of pedigrees: She sprung from the supreme parent of all things. She is the heiress of *truth* and of *light*, and in short the fair hand-maid of heaven, and purified community!—GOD himself is LOVE—It is the prerogative of

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the saints of glory and man as the inheritor of two worlds, in no shape so nearly resembles the Diety as in the glorious practice and exercise of the generous and liberal affections!"

Well, then, deserves Masonry to be prized! Well deserves sublime Masonry to be embraced and cultivated, that the blazing stars 'and guiding meteors' may illuminate and brighten this western world!⁵⁴

Two Editions of Brother PILMORE's charity sermon were published;—one by ELEAZER OSWALD, Philadelphia, 1787, the second by WILLIAM DURRELL,⁵⁵ No. 19 Queen Street, New York, 1793. The title reads:

"A Sermon preached in St. Paul's Church, Philadelphia, on Wednesday, 27th December, 1786. Being the Anniversary of St. John the Evangelist: For the relief of the poor: Before the Honourable Fraternity of the Free and Accepted Masons of Pennsylvania. By the Rev. JOSEPH PILMORE, Rector of the United Churches of Trinity, St. Thomas and All-Saints.

H ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ ⁵⁶

Philadelphia/Printed by ELEAZER OSWALD/at
the Coffee House/MDCCLXXXVII.'⁵⁷

⁵⁴ "Terms which the Sublime Mason will be acquainted with."

⁵⁵ Copy in Masonic Temple Library, Philadelphia.

⁵⁶ Let brotherly love continue.

⁵⁷ The only known copy is in the Philadelphia Library, Ridgway Branch.

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The dedication, which is of especial interest to us, as it is direct evidence that FRANKLIN was recognized during his lifetime directly as a Mason by the Grand Lodge of Pennsylvania, reads:

“TO HIS EXCELLENCY
BENJAMIN FRANKLIN, Esq.
PRESIDENT OF THE SUPREME EXECUTIVE COUNCIL
OF THE STATE OF PENNSYLVANIA:
A MOST SUBLIME PHILOSOPHER;
THE FRIEND OF HIS COUNTRY,
A GREAT AND SUCCESSFUL ASSERTER OF
LIBERTY, WITH ALL THE RIGHTS
ESSENTIAL TO THE HAPPINESS OF HUMAN
NATURE:
AN ILLUSTRIOUS BROTHER,
WHOSE DISTINGUISHED MERIT AMONG
MASONS
ENTITLES HIM TO THEIR HIGHEST VENERA-
TION;
WHOSE EMINENT AND LONG ESTABLISHED
VIRTUES
ENDEAR HIM TO HIS FELLOW CITIZENS:
AS A SMALL TESTIMONY OF THE
MOST SINCERE AND CORDIAL AFFECTION
THE FOLLOWING SERMON
IS VERY RESPECTFULLY INSCRIBED
BY THE AUTHOR.”

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Upon the preceding page and opposite to the foregoing is the following:

**“GRAND LODGE OF PENNSYLVANIA AND MASONIC
JURISDICTION THEREUNTO BELONGING.**

“January 2, 1787.

“The Lodge taking into consideration the excellent Sermon delivered by the Reverend Mr. PILMORE, at their request, on the 27th day of December last, being the anniversary of ST. JOHN the Evangelist, unanimously resolved that the thanks of this Lodge be returned to Mr. PILMORE for the same. And conceiving that the publication thereof would be of great utility, and further the benevolent designs of its author, it was ordered that the Committee appointed to arrange the order of that day, solicit a copy of the same for that purpose, as soon as possible:

“Extract from the Minutes,

Assheton Humphreys, G. Sec'ry.”

At the Communication of the Grand Lodge, on January 2, 1787, in addition to a copy of the Rev. Mr. PILMORE, a copy of the prayer of the Rev. Dr. MAGAW was also requested, in order that the same might be printed.⁵⁸

At a Quarterly Communication, held March 26, 1787, it was “*Ordered*, that the Secy. send three COPIES of the SERMON and prayer to every Lodge under the Jurisdiction, and six copies to every Grand Lodge in the UNITED STATES.”⁵⁹

⁵⁸ Reprint of Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 104.

⁵⁹ Reprint of Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 107.

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Brother JAMES M. LAMBERTON, in his Report on Correspondence for the year 1902, after reciting the above extracts from the minutes, aptly states:

“The dedication of this particular Sermon, at this time, the first one before the newly organized body, was very significant, as was also the motto.”⁸⁰

FRANKLIN’S official life closed in 1788, and he died April 17th, 1790, in the eighty-fifth year of his age; on Wednesday, April 19th, 1790, his remains were borne to their resting place, beside those of his wife, in old Christ Church graveyard, at the south east corner of Arch and Fifth Streets.

The following account of the sad occasion appeared in the Pennsylvania Gazette, No. 3126, April 28, 1790.

“*PHILADELPHIA, April 28.*

“The following was the order of procession, on Wednesday last, at the funeral of our late learned and illustrious citizen, Dr. Franklin.—

“All the Clergy of the City, including the Ministers of the Hebrew congregation, before the corpse.

“THE CORPSE, carried by citizens. The pall, supported by the President of the State, the Chief Justice, the President of the Bank, Samuel Powell, William Bingham and David Rittenhouse, Esquires.

“Mourners, consisting of the family of the deceased, with a number of particular friends.

“The Secretary and Members of the Supreme Executive Council.

⁸⁰ Proceedings of Grand Lodge of Pennsylvania, 1902, p. lx.

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“The Speaker and Members of the General Assembly.

“Judges of the Supreme Court and other officers of government.

“The gentlemen of the Bar.

“The Mayor and Corporation of the City of Philadelphia.

“The Printers of the city, with their Journeymen and Apprentices.

“The Philosophical Society.

“The College of Physicians.

“The Cincinnati.

“The College of Philadelphia.

“And sundry other Societies, together with a numerous and respectable body of Citizens.

“The concourse of Spectators was greater than ever was known on a like occasion. It is comouted that not less than 20,000 persons attended and witnessed the funeral. The order and silence which prevailed, during the procession, deeply evinced the heartfelt sense entertained by all classes, of the unparalleled virtues, talents and services of the deceased.

“On Thursday, the 22d instant, the following resolution was agreed to by the House of Representatives of the United States, in Congress assembled:

“ ‘The House being informed of the decease of BENJAMIN FRANKLIN, a citizen, whose native genius was not more an ornament to human nature, than his various exertions of it have been precious to science, to freedom and to his country, do resolve, as a mark of the veneration due to his memory, That the members wear the customary badge of mourning for one month.’

“On Thursday last the Supreme Executive Council of this State resolved to wear morning for one month, in memory of their great and good fellow-citizen, Doctor FRANKLIN.

The Celebration

“We hear that the Philosophical Society has unanimously voted a funeral oration, to be delivered by one of their members, in honour of their late illustrious President, Dr. FRANKLIN.”

Thus closed the earthly career of Right Worshipful Brother BENJAMIN FRANKLIN, to whose memory almost universal homage will be paid in the city of his adoption, upon the occasion of the two hundredth anniversary of his birth, the ceremonies virtually closing with the memorial service at the tomb under the direction of the Right Worshipful Grand Master of Masons in Pennsylvania.

The Chorus sang RUDYARD KIPLING'S “Recessional,” to the music by REGINALD DEKOVEN:

A VICTORIAN ODE.

God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful Hand we hold
Dominion over palm and pine.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

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Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
JUDGE of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard.
For frantic boast and foolish word,
Thy Mercy on Thy People, LORD!—Amen.

The Right Worshipful Grand Master invited the Brethren to partake of refreshment in the Grand Banquet Hall, after the close of the Grand Lodge.

Grand Lodge was closed in harmony at 9 o'clock 50 minutes P. M. Grand Chaplain Reverend Brother CHARLES H. BOND, offered the following

PRAYER

Almighty FATHER—the High and Holy One that inhabitest Eternity—with becoming reverence we would approach Thy Throne of Grace, to worship Thee in spirit and in truth, and in the beauty of holiness.

The Celebration

We give Thee thanks for the mercies and blessings which Thou art continually bestowing upon us. May our faithfulness be the proof of our gratitude. Guide and prosper us in the business of Grand Lodge. Give wisdom to thy servant, the Grand Master of Masons in Pennsylvania and all associated with him, and may all our doings be acceptable in Thy sight, O LORD, our Strength and our Redeemer.

Help us to emulate the examples of all our worthy Brethren, who by their virtue and integrity, their skill and fidelity, their unselfish interest in others and their deeds of pure benevolence, have left their footprints on the sands of time—and the sands have become as rock, and the impressions imperishable.

And especially as we reflect upon the life and character of our late Brother, BENJAMIN FRANKLIN, may we be edified, and inspired to live up to the pure principles of our Fraternity, and to better display the beauties of holiness to the honor and glory of Thy Great Name.—Amen.

Response by the Brethren: So mote it be!

The Brethren then partook of refreshment in the Grand Banquet Hall.

THE MEMORIAL SERVICE

Thursday, April 19, A. D. 1906, A. L. 5906, was a bright, warm spring day. In the afternoon, the Officers of the Grand Lodge and other Brethren assembled at the Masonic Temple, and proceeded in open carriages, under escort to old Christ Church Grave-yard, at the south east corner of Arch and Fifth Streets.

The Officers of the Grand Lodge present were:

BRO. GEORGE W. KENDRICK, JR.	R. W. Grand Master.
" WILLIAM L. GORGAS . . .	R. W. Junior Grand Warden, Acting R. W. Deputy Grand Master.
" PETER BOYD	Senior Grand Deacon, Acting R. W. Senior Grand Warden.
" JAMES M. LAMBERTON . . .	Junior Grand Deacon, Acting R. W. Junior Grand Warden.
" THOMAS R. PATTON . . .	R. W. Grand Treasurer.
" WILLIAM A. SINN . . .	R. W. Grand Secretary.
" JOHN A. PERRY	Deputy Grand Secretary.
" JAMES W. BROWN . . .	R. W. Past Grand Master.
" J. HENRY WILLIAMS . . .	} District Deputy Grand Masters.
" SAMUEL A. BOYLE . . .	
" GEORGE HALE	
" ADAM H. SCHMEHL . . .	
REV. BRO. FRANK B. LYNCH, D.D.	} Grand Chaplains.
" " ROBERT HUNTER, D.D.	
BRO. JOHN L. KINSEY	District Deputy Grand Master, as Senior Grand Deacon.
" WILLIAM B. HACKENBURG	as Junior Grand Deacon.
" HENRY G. BRUNER . . .	Grand Steward.
" SAMUEL W. WRAY . . .	as Grand Steward.
" J. WARNER HUTCHINS . .	Grand Marshal.



THE MEMORIAL SERVICE
APRIL 19, A. D. 1906



The Memorial Service

- " FRANK M. HIGHLY . . . as Grand Sword Bearer.
" CHARLES S. BAIR . . . Grand Pursuivant.
" WILLIAM B. JOSLYN . . . Grand Tyler.

Other Brethren present were JOHN J. ATKEN, DANIEL BAIRD, JR., JESSE J. BARKER, EZRA S. BARTLETT, WILLIAM H. BELLOWES, CHARLES CARY, DAVIS S. CRAVEN, SAMUEL H. DAY, HENRY M. DECKERT, SYLVESTER S. GARWOOD, AMOS H. HALL, GEORGE W. HALL, GEORGE B. M. HIGHLEY, AZARIAH W. HOOPES, HIBBERT P. JOHNS, JAMES E. M. KELLER, SAMUEL P. KELLY, W. FREELAND KENDRICK, ALEXANDER J. H. MACKIE, JAMES McCONNELL, GEORGE McCURDY, ALEXANDER H. MORGAN, M. RICHARDS MUCKLÉ, EDWARD PERRY, I. LAYTON REGISTER, SAMUEL H. RHOADS, WILLIAM A. RHOADS, Z. TAYLOR RICKARDS, MAX RIEBENACK, JULIUS F. SACHSE, EDMUND D. SCHOLEY, HENRY W. SMITH, EDWARD B. SPENCER, THOMAS C. STELLWAGON, JOHN S. STEVENS, EDWARD A. STOCKTON, CARL A. SUNDSTROM, GEORGE J. VANDERGRIFF, G. ELLWOOD WAGNER, JOHN WANAMAKER, JOHN WEAVER, CHARLES F. WIGNALL, J. HENRY WILLIAMS, BARCLAY J. WOODWARD, HENRY C. YOUNG and HENRY Z. ZIEGLER.

The various organizations composing the escort assembled in line on the west side of Broad Street, facing east, and were under the immediate command of Brother Lieutenant Colonel BENJAMIN C. TILGHMAN, JR., Third Regiment, National Guard of Pennsylvania, who acted as Grand Marshal.

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The column moved at 4 o'clock, P. M., from Broad and Arch Streets in the following order:

Platoon of Mounted Police.

Brother Lieutenant Colonel BENJAMIN C. TILGHMAN,
JR., and Staff.

First City Troop—Captain JOHN C. GROOM.

Battalion of United States Marines from the League
Island Navy Yard.

Battalion of Sailors from the United States Cruiser
"Pennsylvania"—Brother Captain THOMAS C.
MCLEAN.

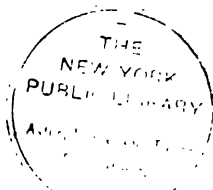
First Regiment Veteran Corps—Brother Colonel
THEODORE E. WEIDERSHEIM.

First Regiment, National Guard of Pennsylvania—
Brother Colonel WENDELL P. BOWMAN.

Two Battalions of Letter Carriers, Consisting of 840
Men, with Two Bands—WILLIAM B. JOHNSON,
Marshal.

Association of Veteran Volunteer Firemen.

The line of march was south on Broad Street, to Market, passing to the east side of the City Hall; east on Market to Twelfth; south on Twelfth to Chestnut; east on Chestnut to Fifth, where the procession was joined by the members of the American Philosophical Society and the Congressional Delegation, and proceeded north on Fifth to Arch, and east on Arch to Fourth Street, where it halted. A small





TOMB OF BENJAMIN FRANKLIN, S. E. COR. FIFTH AND ARCH STREETS, PHILADELPHIA
ON THE AFTERNOON OF APRIL 19, A. D. 1906

The Island

covered, dark, and gloomy
in the soft, warm light
of the evening, and the
noise of the traffic in the
city was heard.

The little girl, who had
been playing in the garden
with her friends, and who
had been playing in the garden

with her friends, and who
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had been playing in the garden
with her friends, and who

The Memorial Service

covered stand had been erected upon the pavement on the south side of Arch Street (adjoining the wall of the grave-yard), which was sufficiently large to accommodate the Grand Officers, the Grand Chaplains and a few Brethren.

The Brethren and the members of the American Philosophical Society and the Congressional Delegation took places in the yard, when wreaths were placed upon the tomb of FRANKLIN by the following, including representatives of the Societies to which he had belonged: Right Worshipful Grand Master Brother GEORGE W. KENDRICK, JR., representing the Right Worshipful Grand Lodge of Pennsylvania, F. & A. M.; Commander CAMERON McR. WINSLOW, U. S. N., representing the President of the United States, His Excellency Brother THEODORE ROOSEVELT; Brother BROMLEY WHARTON, representing the Governor of Pennsylvania, His Excellency Brother SAMUEL W. PENNYPACKER, LL.D.; His Honor the Mayor, Brother JOHN WEAVER, representing the City of Philadelphia; Brother EDGAR F. SMITH, Ph.D., Sc.D., LL.D., representing the American Philosophical Society; Provost CHARLES C. HARRISON, LL.D., representing the University of Pennsylvania; Dr. ALOIS BRANDL, representing the University of Berlin; Dr. EMIL WIECHERT, representing the University of Göttingen; Brother WILLIAM HARKNESS, representing the City Councils of Philadelphia; Mr. EDWARD S.

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BUCKLEY, representing the Library Company of Philadelphia; BENJAMIN H. SHOEMAKER, M.D., representing the Pennsylvania Hospital; Mr. J. RODMAN PAUL, representing the Philadelphia Contributorship for the Insurance of Houses, and SAMUEL G. DIXON, M.D., representing the Academy of Natural Sciences.

From the United States Cruiser "Pennsylvania," which was at anchor off the Race Street wharf, a salute was fired during the exercises.

A large concourse of people was present.

The R. W. Grand Master, Brother GEORGE W. KENDRICK, JR., said:

We are assembled to-day to pay a tribute of respect to the memory of our Past Grand Master, Right Worshipful Brother BENJAMIN FRANKLIN, who was made a Mason in 1731, was Grand Master in 1734, again Grand Master in 1749, and the only Brother who ever occupied that position at intermediate periods. He was one of the greatest men and Masons that ever lived, and in honoring him we honor ourselves.

We will open our ceremonies with an invocation.

Grand Chaplain Reverend Brother ROBERT HUNTER, D.D., offered the following

INVOCATION

Almighty God, it is in Thee we live, and move and have our being: We recognize and adore Thee as the God of providence and the God of all grace. We

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invoke Thy presence and Thy blessing on this memorial occasion. We thank Thee for the life and service which we commemorate to-day; for all that Thy servant was as a patriot, for all that he did for the maintenance of civic righteousness; for all that he contributed towards laying the foundations of our educational institutions; for his influence in the progress of the arts and sciences; and for his varied and multiplied services in behalf of our city, our beloved country, and for humanity. Especially do we revere his memory at this time as a member of the Fraternity of Freemasons and as his Brethren we gather about his grave to recall his virtues and his services; and as we do so, we pray, O God, that we may emulate all that was noble in his character, and faithful and helpful in his life. May we, like our departed Brother, be enabled so to live as to be a blessing to the generation to which we belong. Let Thy blessing rest upon all Freemasons not only in the Jurisdiction which we represent, but throughout the world. Help us in private and in public life, to have constant regard for those principles of morality, charity and brotherhood to which we have solemnly pledged ourselves; and help us to live here, that in the world to come we may enjoy eternal life. Forgive graciously all our sins, and answer our petitions in Thy tender mercy and love: And may glory be to God on High; as it was in the beginning, is now, and ever shall be, world without end. Amen.

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The R. W. Grand Master spoke as follows:

BENJAMIN FRANKLIN

As in other climes where different religious faiths prevail, the weak, maimed and decrepit approach the sepulchres of the sanctified dead in the hope that the Divine spirit may relieve them of their sufferings, in no less reverent and hopeful mood do we assemble here to-day, that, listening to the discourses upon the life of the great humanitarian whose mortal remains are here interred, we may gather fresh inspiration for renewed effort toward higher things.

As the speakers in their remarks will doubtless draw aside the veil that conceals the past from the present, let us eagerly grasp the view of those principles which shine like a beacon light through FRANKLIN's life, and which still remain as a lamp and pillar of light for the guidance of the pure in heart.

It is for the broad humanity of FRANKLIN's complex life that we especially revere him. Be it philosophy, science, statesmanship or literature, his magic touch made practical use of all his knowledge and education. He never was too high or too low, but always in touch with the people whose interests he made identical with his own. He was peculiarly human.

And so the institution which we represent to-day is a human institution, founded upon the good in humanity, with its sole purpose to promote and in-

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crease that good; and its corner-stone is brotherly love and charity.

It would be difficult to select any one individual who more thoroughly typifies and embodies the spirit of our institution than our Grand Master BENJAMIN FRANKLIN. Able and willing to assist others, slow to criticise, fearless in action, after a life devoted to the promotion of the happiness of his countrymen, when toward its close he met with the framers of the Constitution, our greatest human document, he it was who suggested that a petition for Divine guidance over the deliberations of the Constitutional Assembly be made. As charity is the purpose of Freemasonry so it was FRANKLIN's intention, nobly executed. But when his name is forgotten as a scientist, philosopher and statesman, it will rest in the hearts of Philadelphians for the magnificent and enduring charities which his mind conceived and his generous hand established.

The Great Architect in His wisdom permitted our Brother to erect with his own hands tablets more durable than stone, more lustrous than gold.

R. W. Past Grand Master Brother JAMES W. BROWN delivered the following address:

FRANKLIN AS A FREEMASON AND AS A MAN

If we could speak to the man in whose memory we meet to-day, what words could we find to express the admiration, the respect and veneration we feel for his life, his talents, and services to his country?

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Two hundred years have passed since the birth of our Past Grand Master, Brother BENJAMIN FRANKLIN, two hundred years of progress unprecedented in the history of the world; progress in the arts, and sciences, in education, in freedom of speech and freedom from prejudice and bigotry; progress in bringing us toward a better knowledge of our relations to Almighty God. No man has contributed more to this world's progress than BENJAMIN FRANKLIN. As a philosopher, scientist, patriot, statesman and diplomat, he contributed his full share. As a scientist, he contributed to the development of the use of electricity, and helped to bring this unforeseen force of nature into the service that it now renders to mankind. He helped materially to found the greatest Nation upon the earth, and lay the corner stone of a Government of free people, where all men are free and equal before the law.

It is not possible, for me, at this time, to consider his career as a patriot or philosopher; I shall confine my remarks to BENJAMIN FRANKLIN as a Freemason and as a man. It is well for us to remember that it was the personality of the man and his kindly dignity of character and simplicity of life, that helped him before the courts of foreign nations when he pled the cause of his country, more than any of the wiles of the diplomat.

He was the founder of several institutions of great merit and lasting usefulness. He became a member

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of the Masonic Fraternity in 1731, an organization which had then existed hundreds of years, whose history dates back to great antiquity. It can not be denied that Freemasonry is the logical successor to the ancient guilds of workmen who built the ancient temples, the magnificent ruins of which are to be found throughout the world, extending back to the building of King Solomon's Temple. It was the depository of the secrets of the arts and sciences and of ancient engineering, when they were taught by word of mouth and handed down from workman to apprentice in the ancient guilds. It was the custodian of the Bible during the dark ages of the world. Founded upon liberality, brotherly love and charity, the principles which it taught of fraternity and the equality of man, appealed to the reason of the broad minded philosopher, and he became one of its disciples and a teacher in the Craft, until he was made Grand Master of Masons in Philadelphia, which is the highest honor that can be attributed to any man in the Fraternity. What influence Freemasonry may have had on the life and character of BENJAMIN FRANKLIN can only be conjectured, but that it did influence him and his contemporaries in the great struggle for American Independence seems beyond a doubt. The immortal WASHINGTON was a devoted Mason, as was LAFAYETTE. Fifty-three of the fifty-six signers of the Declaration of Independence, coming from all the original Thirteen Colonies were Freemasons; nearly all the Gen-

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erals of the Continental Army were Freemasons, and WARREN who laid down his life on the slopes of Bunker Hill was Grand Master in Massachusetts, which was FRANKLIN's native state, and so afterwards was PAUL REVERE of the "midnight ride." History has left us a long roll of distinguished men who were active and devoted Masons, but none shine with greater brightness on the walls of the Temple of Fame, than "WASHINGTON, LAFAYETTE and FRANKLIN." Their names are inseparably connected with all efforts to promote the libery of men and with the great struggle for American Independence. FRANKLIN never forgot his associations with Freemasonry, and even when he was abroad, pleading his country's cause at foreign courts, he helped to practice the rights of Freemasonry and identified himself with the Craft.

It has been a custom, according to our Ancient Legends, to plant a sprig of acacia or evergreen at the head of every newly made grave, and it is the custom to-day to deposit a sprig of evergreen in the grave of a departed Brother, emblematic of our belief in the immortality of the soul, symbolic of the ever green memory Masons hold for a Brother's life and character.

To-day we have laid on the grave of our departed Brother a wreath, in memory of his life, in admiration of his character and gratitude for his services, and

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in loving remembrance of his strict adherence to the principles of our Fraternity.

After a long and useful life in the service of his country and for the benefit of mankind, he laid down to rest, the rest of immortality.

“Ashes to Ashes, Dust to Dust,
Gone is he whom we deemed great;
Gone, but we believe him
Far advanced in future state;
And he wears a nobler crown
Than any wreath that man can weave him.”

Brother PETER BOYD, Senior Grand DEACON, spoke as follows:

Men do not fix the standard of the rose by the dwarfed and worm eaten bud; they do not value the fruit by the immature and unsightly scrub; nor should they measure the dignity and high calling of the ancient Fraternity of Freemasons by the unproductive and unprofitable lives of unworthy members, even though they call themselves by its name. But just as the excellence and perfume of the matured flowers mark the standard of quality for the whole species; just as the perfect and fully ripened fruit displays the possibility of the power that lies within every kindred germ, so the lives of the many great men in every generation, who have travelled the same road that every Freemason knows so well, give to the world some of the light and power that radiate from and are enfolded within the principles that the Fraternity

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holds as its great and eternal secrets. Here in the narrow house appointed for all living, covered by this simple stone, lies the dust of one of the greatest and most eminent Freemasons that has lived since the days when the sacred Temple was reared among Judean hills. As his fame is being sounded far and near, and men come from distant lands to pay homage to his memory, we, who can well understand why his kindly hearted human soul grew with advancing years in the intensity of its devotion to the spirit of the teachings of the Lodge, may be pardoned a momentary and just pride in that we too are Masons.

Therefore, we come at this time away from our accustomed place to stand beside this hallowed grave, and pay our tribute to his name, trusting in our day even as he trusted in his day, that we bear within ourselves the seeds of immortality, and when it pleases the great Architect of the Universe to speak the word, nor time nor space, nor height nor depth, nor death nor grave, shall separate those who are one in spirit, one in hope and one in love.

Brother JOHN L. KINSEY, District Deputy Grand Master, spoke as follows:

BRETHREN AND FELLOW CITIZENS:

A century and sixteen years ago the most notable people of a new Republic gathered at this grave side to commit to earth the body of its foremost citizen,

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a man whose supreme intellect had guided the destiny of his native land in her struggles for self rule, on two continents and in three nations.

How beautiful in the glow of this eventide and befitting in reverend historic association is this spot for his last resting place! Within this enclosure repose the remains of many of his illustrious cotemporaries. Here lies PEYTON RANDOLPH, first President of the Continental Congress, as well as FRANCIS HOPKINSON, one of the signers of the Declaration; lies here, also, ROBERT MORRIS, the self-sacrificed and almost forgotten financier of the Revolution, who pledged all his fortune and his future to support his country's cause in her darkest and most despondent hours, and who now, forsaken by an indifferent people, is left without a monument and with but little more than a passing memory; about us on every hand still endure remnants of the works of that great man whom we have gathered here to honor, as glorious records of his bountiful devotion to the interests of his fellow beings in every line of human progress—be it patriotic—intellectual—physical or moral.

Yonder, as yet undespoiled, is the house in which the deft needle of Bersy Ross wrought into form his suggestion for our country's flag. At the next corner stands the successor to the Friends' Meeting House—the only open door that welcomed him upon that autumn Sunday morning, when as a weary and friendless boy, he first arrived in this city, which to-day

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is claiming here his resplendent citizenship as her richest and most cherished heritage.

Thitherward, a little south of Market Street, between 3rd and 4th, was the house in which he passed in pain the closing years of his life, and in which he died upon the 17th of April, 1790.

To the south is Independence Hall, wherein he affixed that vigorous signature to the last and most majestic Magna Charta in the history of civil liberty. In another apartment of the same building, still are held the meetings of the oldest of our learned societies, the American Philosophical Society, which was first initiated solely as he had devised it, and under whose auspices and in the presence of whose cultured and distinguished membership these commemorative ceremonies are being held.

Opposite from this Hall, stately in its Colonial architecture, stood, until 1888, the Philadelphia Library, which, first organized according to his plans, was the primitive inception of that salutary system of free reading which has now grown to be a great American educational institution.

A few blocks further westward is the Pennsylvania Hospital, one of the earliest, if not the first of its kind in this country, conceived and created out of his benevolent instincts; while re-located now beyond the Schuylkill is that magnificent University, which had its humble origin under his acute and far-reaching conception.

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Around us, all else, seemingly, has changed. Indeed, it is the presence of these ashes alone that has stayed the grasping hand of commercial greed from the profanation of these sacred acres, and so may they long, let us entreat, be thus preserved as a hallowed shrine for the pilgrimage of every pure hearted American patriot.

To him, not inadvertently, has been applied the epithet of "many sided." His was the marvellous mind that advanced and adorned whatsoever it touched, whether great or small, simple or sublime.

He was the disciple of common sense—the apostle of applied science—with the power to penetrate beyond appearance into reality—to discern cause in consequence—at once speculative and practical—theoretical but always executive. With him thought and thing were never parted. Man and nature alike were to him but variant manifestations of the same veiled design. He faced nature and her phenomena as facts untinted by sentiment, unmarred by mysticism. He looked on her neither to wonder nor admire, but only to win from her some secret to be utilized for human benefit.

His was a last half of the 19th century intellect set mid way in the 18th. Wisely could Lord BROUGHAM say of him, that if BACON had not unfolded the inductive theory, he would have indicated it, and that too "in language more explicit," and not inaptly did the French Academy of Science in their

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assembled presence command him and Voltaire to arise and embrace as they hailed them "Solon and Sophocles." Better still might they have greeted him alone as a blended Socrates and Aristotle,—literally as great as either,—beneficially as to daily wants,—more useful than both.

Imagine his return at this day, as he wrote to his friend Dr. PRIESTLY in 1780, that he would like to do, to behold the realization of the height to which man's power over matter would be carried by the advance science was then making.

The old world always having more leisure for appreciation of scholastic attainments than the strenuous new, was not slow to recognize his merit, and promptly bestowed upon him her best honors—exclusive St. Andrews and aristocratic Oxford endowing him with their most coveted degrees.

No more picturesque life was there than his, and none was more continuously and actively lived. It was a series of brilliant tableaux—moving through its four score years with all the swift vivacity of a drama.

Truly could BANCROFT say of him,—“He was the greatest diplomat of that age.”

One decade he was in England combating the avarice of the Proprietaries of the Province, and again revisiting it to inspire CHATHAM and Fox with immortal eloquence for repeal of the Stamp Act—returning to the city of his home in time to record his name on the Declaration of Independence—and within

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three months thereafter, at the age of seventy years, sailing for France, and without credit or security negotiating there a loan of three millions of money for the maintenance of the Revolutionary War, and in two years subsequently obtaining that Treaty of Peace and Amity, the moral effect of which was to hasten to victorious conclusion the protracted contest. And then, after having lived a period of more than twenty years in Europe in behalf of the Colonies, returned to Philadelphia in time to take part in the adoption of that Constitution, which time and circumstances had evolutionized from the outlines first formulated by him in Albany in 1754, and later promulgated in the Articles of Confederation.

But outside of all these broader labors and distinctions the prevailing trait in his nature was his specific consideration for the comfort and contentment of his fellows. One has said of him that no human need escaped his attention—another, that a man of greater humanity never lived—and still another contrasts the beginning of his career, when he shared that legendary roll with a woman and her child, to his last official act, wherein as President of the Abolition Society, he signed a petition to Congress for liberation of the slaves.

In perfect harmony with this predominating sentiment of his life in his answer, when urged to procure patents upon some of his most useful inventions, that “as we have benefited by those of others, let them now benefit by ours.”

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No marvel is it then, that this Fraternity possessed such charm for him by appealing to this kindly quality in his character, and not strange is it that he found therein a sphere for its active manifestation.

Any phase of this distinguished career would afford a fertile theme for elaborate discourse, but a rigid time limit here precludes.

No better compliment could be paid him than that by one of the Revolutionary Clubs of Paris, which, when the news of his death reached them, crowned the marble bust that adorned their halls with a wreath of oak leaves, the wreath with which the Roman nation honored those who had served their fellows, and had carved upon its pedestal that rugged old Latin word "Vir," for which there is no robust English equivalent by which it can be precisely translatable. Approximately only, can we go to the gifted oracle of our mother tongue to find its definition, where ANTONY says over the body of the dead BRUTUS: "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world,—This was a man."

Brother JOHN WEAVER, Mayor of the City of Philadelphia, said:

RIGHT WORSHIPFUL GRAND MASTER, AND YOU, MY
BRETHREN OF THE MASONIC FRATERNITY, INVITED
GUESTS, AND GENTLEMEN:

I shall not detain you in an effort to add anything to the eloquent speeches that have been made by the



BRO. J. W. WILLIAMS BRO. P. P. LYNCH BRO. J. W. BROWN, P. O. M. BRO. J. M. LAMBERTON
 BRO. W. P. KENDRICK BRO. J. L. HINSEY BRO. G. W. KENDRICK, JR., C. M. BRO. ROST. HUNTER
 BRO. J. W. HUNTER THE MEMORIAL SERVICE
 BRO. W. M. HACHENBURG

CHAPTER IV

The first of the two main parts of the book is devoted to a study of the history of the English language. It begins with a chapter on the English language in its early stages, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the Norman Conquest to the present day.

The second part of the book is devoted to a study of the English language in its modern stages. It begins with a chapter on the English language in the eighteenth century, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the French Revolution to the present day.

The third part of the book is devoted to a study of the English language in its modern stages. It begins with a chapter on the English language in the nineteenth century, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the French Revolution to the present day.

The fourth part of the book is devoted to a study of the English language in its modern stages. It begins with a chapter on the English language in the twentieth century, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the French Revolution to the present day.

The fifth part of the book is devoted to a study of the English language in its modern stages. It begins with a chapter on the English language in the twenty-first century, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the French Revolution to the present day.

The sixth part of the book is devoted to a study of the English language in its modern stages. It begins with a chapter on the English language in the twenty-second century, and then proceeds to a detailed account of the changes which have taken place in the language from the time of the French Revolution to the present day.

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gentlemen who have stood upon this stand this afternoon to address you. They have told you what FRANKLIN was as a philosopher, as a statesman, as a scientist, and a man of affairs, and the whole civilized world unites to-day in paying a tribute of respect to the memory of him whose remains lie beneath yonder slab, upon the occasion of the two hundredth anniversary of his birth, and the City of Philadelphia—his city—the City of Brotherly Love—a city that he served, and for which he wrought—a city for which he accomplished more than any other man that ever lived within its borders, and as the Chief Executive of that city—his city—I have desired to place upon his tomb this wreath of oak leaves, as evidence of the tribute that a grateful city for which he worked so nobly, pays to his memory, and I make this prediction, that, as the years roll on, instead of his memory becoming more dim, it shall shine with an ever increasing light until the full glory of his accomplishments shall shine forth as bright as the midday sun.

The R. W. Grand Master then said:

I want to drop just one little sprig among the many wreaths that cover his tomb.

It is a natural wish that sweet flowers should grow upon the graves of those we love. In Paradise, we think, they never wither. God has written manifold and wondrous truths in the stars, but the revelation

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of His love is not less plain in the flowers that are the stars of the earth—

“Emblems of our great resurrection,
Emblems of the brighter, better land.”

We strew them on the body of our Brother, as an apt expression of our affection, and equally of hope and reliance on that beneficence of which they are the unmistakable and eloquent expression.

Grand Chaplain Reverend Brother FRANK B. LYNCH, D.D., offered the following

CLOSING PRAYER

Almighty God, our Heavenly FATHER, we invoke Thy Divine benediction upon us who are here assembled, and upon the Brotherhood throughout the world. We beseech Thee that Thy grace may enable us to emulate the example of all those, Thy servants, who, in their day and generation, have wrought for righteousness in city, state and nation. Especially do we ask that we may have courage to follow the footsteps of the illustrious Brother in whose memory we are gathered this day. As the years go by, may we more and more cherish the truths he taught, the religion he professed, the God he worshiped and the immortality in which he believed and to which he has attained. And so may we be led into all truth here, and at last be brought into Thy presence above; we ask it for Thine Ineffable Name's sake. Amen.

The Officers and Brethren then returned to the Masonic Temple.

**MASONIC LETTERS OF BENJAMIN
FRANKLIN, OF PHILADELPHIA,
TO HENRY PRICE, OF
BOSTON**

EDITED BY

**THE LATE BROTHER CLIFFORD P. MACCALLA,
RIGHT WORSHIPFUL PAST GRAND MASTER.**

In the printed Proceedings of the Grand Lodge of Massachusetts for 1871, there appeared in full the text of two letters, one the letter in chief, and the other a postscript letter, both of the same date and contained in the same enclosure, from Bro. BENJAMIN FRANKLIN, Grand Master of Pennsylvania, to Bro. HENRY PRICE, Provincial Grand Master of New England, which letters are quoted in and made a part of, the annual address of Grand Master Bro. WILLIAM SEWELL GARDNER.¹ These letters have never been subjected to a critical analysis. We purpose attempting such an analysis now, in order to ascertain the relative status of Freemasonry in Pennsylvania and in Massachusetts in 1734, at the time the letters bear date. They were destroyed in the Winthrop House fire, in Boston, but accurate copies of them had been made prior thereto, and it is admitted that they are correct.

¹ Proceedings of Grand Lodge of Massachusetts for 1871, pp. 356-7.

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(The letters are printed in full at pages 87-89 *ante.*)

1. We would remark, that the first letter, as is apparent from its language throughout, is purely an *official* one, from Grand Master FRANKLIN, "signed at the request of the Lodge," to Provincial Grand Master PRICE, and the members of his Grand Lodge; while the second letter is a *personal* and semi-official one, from "Grand Master FRANKLIN" to "Brother PRICE." In the first letter FRANKLIN uses the pronoun "We," in the second, the pronoun, "I," and he signs both as "Grand Master of Pennsylvania."

2. FRANKLIN's official letter is a *reply* to an *official* letter *written to him by Grand Master PRICE*. This is an important point. FRANKLIN's letter is dated "Philadelphia, Nov. 28, 1734," and it appears on its face to be a reply to an official letter from Grand Master PRICE, of date "October 23, 1734." Our Boston Brethren have never produced the text of PRICE's letter, nor have we been able to discover it, so that we are left to infer its contents from FRANKLIN's reply. The necessary inference from this reply is, that PRICE, as Grand Master of New England, addressed a letter to FRANKLIN, as Grand Master of Pennsylvania. FRANKLIN's newspaper, the *Pennsylvania Gazette*, of June 27, 1734, contains among its local news-items the announcement, that on St. John's Day, June 24, 1734, the Grand Lodge of Pennsylvania met at the Tun Tavern, in Water street, Philadelphia, and elected BENJAMIN FRANKLIN Grand Master of Pennsylvania,

Masonic Letters of Franklin

for the year ensuing, with other Grand Officers. The *Gazette* regularly exchanged with the Boston papers, and they reprinted each other's local news, so that in this way the Boston Brethren, no doubt, learned that FRANKLIN was Grand Master of Pennsylvania. In the same manner, from previous issues of the *Gazette*, they learned of prior Masonic proceedings in Pennsylvania, beginning with the *Gazette* of December 8, 1730, which announced the existence, at that date, of "several Lodges of Freemasons erected in this Province" [Pennsylvania]; followed by the issue of June 26, 1732, announcing the unanimous election of "the Worshipful W. ALLEN" as "Grand Master of this Province." Both of these announcements were *public property* long before the date of the first deputation to HENRY PRICE, which was of April 30, 1733. No doubt these public announcements of the formal establishment of Freemasonry in Pennsylvania led PRICE to apply for his deputation for *New England*. If this view be correct, and we firmly believe it is, Masonry in Boston owes its origin to the inspiration it derived from the prior successful establishment of Masonry in Philadelphia.

3. FRANKLIN mentions, in his official letter, that he has "seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America." We would remark here, that neither these "Boston prints," nor

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any London prints, have since been found containing such a news-item. Moreover, it has been ascertained that *no* Grand Lodge was held in London in August, 1734. The alleged *extension* of PRICE's original deputation is a *pure myth*. HENRY PRICE himself never exhibited even a *copy* of it, nor does any such copy appear on the Boston records of the Provincial Grand Lodge, which appear so full in every other respect. PRICE was *prolific in copies*, but he had no copy of this. There is no trace of it, or of *any deputation whatever* to PRICE, on the records of the Grand Lodge of England. It rests merely upon PRICE's *ipse dixit*, and the news item (which he may have inspired) in the Boston prints. It is simply impossible that any such extended Masonic jurisdiction, over "all America" should have been granted by the Grand Lodge or Grand Master of England, without there appearing a trace of it in any official quarter.

4. Note FRANKLIN's characteristic and praiseworthy caution, manifested in his statement, that the alleged extension of PRICE's deputation "has not been as yet *regularly* signified to us by you," and his request for "a copy of the R. W. Grand Master's *first* Deputation, and of the instrument by which it appears to be *enlarged*, as above mentioned, *witnessed by your Wardens and signed by the Secretary*." In other words, FRANKLIN wanted strictly official information, first of PRICE's authority as Provincial Grand Master

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of New England, and second as Grand Master of all America—neither of which he ever received! Neither in Boston, nor in Philadelphia, is there any evidence that PRICE ever responded to FRANKLIN's urgent request for certified copies of his two alleged deputations!

5. FRANKLIN explicitly informs PRICE that "the Brethren of Pennsylvania, . . . *at present* [Nov. 28, 1734] *enjoy* the privileges of holding annually their Grand Lodge [and] choosing their Grand Master, Wardens and other officers . . . the said Grand Master of Pennsylvania *only yielding* his chair when the Grand Master of *all America* shall be in place." How can our Boston Brethren, in the face of this FRANKLIN letter (*which is their own testimony*), assert that PRICE has previously first given FRANKLIN authority to establish Masonry in Pennsylvania? Would FRANKLIN, as Master of a subordinate Lodge in Philadelphia, or as Grand Master of Pennsylvania by PRICE's appointment, decline to vacate his chair to him who had previously granted him his authority, and only agree to yield it to him as Grand Master of all America? The oft-repeated, and never substantiated, assertion of our Boston Brethren, that PRICE first established Masonry in Philadelphia in 1734, is simply absurd. Various issues of the *Pennsylvania Gazette*, from 1730 to 1734, contradict it, as does also FRANKLIN's letter to PRICE of Nov. 28, 1734, now under consideration. PRICE caused to be written, at a later

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day (1751-2), various statements on the records of Massachusetts which were *not facts*, and this is one of them. Bro. JACOB NORTON, of Boston, has clearly exposed a number of others.

6. The whole tenor of his letter to PRICE shows, that FRANKLIN regarded himself as PRICE's *peer* as a Grand Master, unless the latter's authority had been extended by the Grand Lodge of England (*to which they both owed obedience*) over all America. He was no subordinate of PRICE's, neither was his Grand Lodge subordinate to the Provincial Grand Lodge of New England. If, as our Boston Brethren seem to contend, the Grand Lodge of Pennsylvania was, from 1731 to 1734, an *independent* Grand Lodge, why should FRANKLIN be ready to yield obedience to a Provincial Grand Master of all America appointed by a power (the Grand Lodge of England) to which he was not subject? It was because Pennsylvania Masonry derived its Masonic life from the Grand Lodge of England, that FRANKLIN was ready to yield his chair to England's Provincial Grand Master of all America—in case such an officer existed.

7. In 1734 there were in Philadelphia, according to FRANKLIN's personal letter, "some false and rebel Brethren, who are foreigners," and these were "*about* to set up a distinct Lodge, in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch." When FRANKLIN read, in the "Boston prints," that PRICE's "deputation and power

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was extended over all America," he wisely thought that it would not only be proper for the Brethren in Pennsylvania to receive explicit recognition from the "Grand Master of all America," but that they would be in duty bound to pay homage to this superior Masonic officer, in case such existed. The fact should here be recalled, that in the deputation to DANIEL COXE, as Provincial Grand Master of the provinces of New York, New Jersey and Pennsylvania, of date June 5, 1730, COXE was appointed for *two years*, and that, according to the language of his deputation, "the Brethren who do now reside, or who may hereafter reside, in all or *any* of the said Provinces, shall and they are hereby empowered, *every other year* on the feast of St. John the Baptist to *elect* a Provincial Grand Master," COXE's deputation extended to June 24, 1732. FRANKLIN's *Pennsylvania Gazette*, of June 26, 1732, proves that the Brethren of Pennsylvania, on that very date—June 24, 1732, exercised their *right*, in accordance with the COXE deputation, to elect a Provincial Grand Master for the single Province of Pennsylvania, and that WILLIAM ALLEN was the first, and the "unanimously chosen," Grand Master of Pennsylvania. *Liber B*, authenticates this fact. But there were, in 1734, "false and rebel Brethren who are foreigners" in Philadelphia, who were "about to set up a distinct Lodge," and hence if a "Grand Master of all America" existed, in the person of HENRY PRICE, FRANKLIN sought to have "the

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true Brethren . . . countenanced and distinguished by some such special authority," or, as he phrased it elsewhere, in the first letter, by "the sanction of some authority derived from home," as PRICE's purported to be. The *true* Brethren in Pennsylvania had no need of this "sanction," but it was desired specially for the purpose of overawing the "false and rebel Brethren." That the "true Brethren" did *not* need it, is shown by FRANKLIN's distinct assertion to PRICE, that "the Brethren of Pennsylvania . . . at present enjoy the privileges of holding their *Grand Lodge* [and] choosing their Grand Master, Wardens and other officers." It will also be noted, that every Grand Master of Pennsylvania, from WILLIAM ALLEN, in 1732, downwards, always appointed his Deputy Master, which officer was peculiar to a Grand Lodge, distinguishing it from a subordinate Lodge.

8. In the postscript to his personal letter, FRANKLIN said to PRICE, "If *more* of the Constitutions are wanted among you, please hint it to me." This referred to FRANKLIN's reprint of Anderson's A. D. 1723 "Constitutions of the Freemason," published by him in May, 1734, in Philadelphia—being *the first Masonic book printed in America*, and advertised for sale by FRANKLIN in the *Pennsylvania Gazette* during May of that year. FRANKLIN had visited Boston in the latter part of May or first of June, 1734. In his "Autobiography" he thus writes of this visit: "After ten years' absence from Boston, and having become easy

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in my circumstances, I made a journey thither to visit my relations, which I could not sooner well afford. In returning I call'd at Newport, to see my brother, then settled there with his printing house." It is evident that PRICE had ordered, and received, some of these "Constitutions" from FRANKLIN. It is also evident, from the title-page, that these "Constitutions" were "'printed by authority"—presumably that of the Grand Lodge of Pennsylvania, of which FRANKLIN became, on June 24, 1734, the Grand Master. It is also clear that there must have been at that time a sufficient number of Freemasons in Pennsylvania, and the neighboring provinces, to warrant FRANKLIN in reprinting this important Masonic work.

9. Not only did HENRY PRICE recognize FRANKLIN as a Grand Master when he officially wrote him on October 23, 1734, but the Grand Lodge of Massachusetts itself recognized him as such on October 11, 1754, when FRANKLIN was formally received and welcomed as a visitor to the Grand Lodge of Massachusetts, as its records show.

10. In view of the foregoing plain and well attested facts, how puerile is the recent assertion of the Grand Lodge of Massachusetts that HENRY PRICE was the father of "duly constituted" Masonry in America! He was rather the founder of "hearsay" Masonry in Boston, since *his own* deputation is only provable by a *copy* made by himself, and eighteen years after-

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wards "written up" by the then Grand Secretary PELHAM, and unattested by any original or other record of even date in England. Freemasonry in Pennsylvania is a matter of original contemporaneous record, in England and in Philadelphia, by deputation and *by the exercise of the rights accorded the Freemasons of Pennsylvania under Coxe's deputation*. The official records prove that the authority *existed*, and contemporaneous printed statements prove that the authority was *exercised*, and the Craft in the great jurisdiction of Pennsylvania to-day is the result. We are satisfied. Besides, we have in Philadelphia the original records of our St. John's Lodge, Philadelphia, from 1731 to 1738—*the oldest original Masonic records in America*, and they fortify all that has been claimed for Freemasonry in Pennsylvania, and authenticate our view of FRANKLIN's letters to PRICE.

**AN ACCOUNT OF ST. JOHN'S LODGE,
PHILADELPHIA, AND ITS
"LIBER B"**

**BY BROTHER JAMES M. LAMBERTON,
JUNIOR GRAND DEACON.**

On February 27, 1884, the attention of the late R. W. Past Grand Master Brother CLIFFORD P. MACCALLA, then the R. W. Junior Grand Warden of the Grand Lodge of Pennsylvania, was brought to a book in the Library of the Historical Society of Pennsylvania, corner of 13th and Locust Streets, Philadelphia, which upon examination proved to be a Masonic record book of St. John's Lodge, of Philadelphia, the front cover having upon it

"Philadelphia City,
St. John's Lodge, Libr. B."

It is the account book of the Lodge, containing the general cash account of the Lodge as well as the accounts of the Lodge with its members, from June 24, 1731, to June 24, 1738. (There is one entry June 24, 1739.)

This book, by the courtesy of the authorities of the Historical Society, was exhibited by Brother MACCALLA at a meeting of Lodge No. 51, on the day following its discovery, during a lecture by Brother MACCALLA in Ionic Hall in the Masonic Temple, Philadelphia, upon "A Remarkable Masonic Life," that of BENJAMIN FRANKLIN, and to Past Grand Mas-

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ter MACCALLA are the Fraternity in Pennsylvania indebted for the information which has been collected with regard to this old Lodge. The book, being without doubt the oldest Masonic record book yet discovered in this country, is of the greatest interest to Masonic students, and so valuable and important did it seem to the R. W. Grand Master, Brother CONRAD B. DAY, that he had a number of its pages phototyped, and a copy of the same was sent to every Grand Lodge with which the Grand Lodge of Pennsylvania was in fraternal communication.¹

The book was presented to the Historical Society of Pennsylvania, November 8, 1880, by Mr. GEORGE T. INGHAM, of Salem, New Jersey, who received it from a descendant of DAVID HALL, a partner with FRANKLIN in the printing and publishing business. The book is of the blank book pattern, being 7½ inches wide and 12 inches long, and two inches thick, containing 257 leaves, a large number being blank. It is bound in stiff vellum and is quite well preserved. The paper is of the usual style of that day, unpressed or not calendered, having several water marks.

The first twelve leaves, where the index is, and the last two, are not ruled. Beginning at the 179th leaf, six pages are used for the accounts of the Wardens; then follows "The Lodge General Acct. of Expenses to Owen Owen, for the Year 1736," covering four pages. At the 184th leaf "Stock" begins.

¹Proceedings of Grand Lodge of Pennsylvania, 1884, p. 77.

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A portion of the book was used in 1790 and 1791 (FRANKLIN died April 17, 1790), to keep accounts of the copies of Prayer Books, the New Testament, and Laws of Pennsylvania, printed by some party.

The fact that this book is marked "Libr. B" indicates a previous — "Libr. A," but whether "Libr. A" was an earlier account book, or the book in which the minutes of the Lodge were recorded, there is no way of determining.

As before stated in the address of Brother SACHSE, the Masonic entries were printed in full in the first Reprint of the Minutes of the Grand Lodge of Pennsylvania, 1730-1808.

At the beginning is an alphabetical index of the names of the Brethren whose accounts with the Lodge are contained in the body of the book.

An examination of the handwriting leads to the opinion that THOMAS BOUDE was the first Secretary of the Lodge, he also acting as Treasurer, as was the custom in the early days of the Grand Lodge of England; later, in December, 1733, there was a change, and from a careful comparison of the entries with others known to be by FRANKLIN, it appears that FRANKLIN was for the last two years the Secretary and Treasurer.

From this book we learn that WILLIAM ALLEN was Grand Master in 1731; the first notice of his election heretofore known was that which is recorded in the Pennsylvania Gazette, No. 187, June 19 to June 26, 1731, as having taken place on St. John the Baptist's

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Day, 1732, of which Brother SACHSE made mention in his address.

The accounts of the first fourteen members, whose names are given below, begin with June 24, 1731, and thirteen of these are charged with "5 Lodge days omissions @ 6 per Diem," the fourteenth (the first on the list), "William Button, Late Master," is charged "To 4 Lodge days, at 6d. per Diem, due before you sail'd to Newfoundland."

A comparison of the dates upon which the "omission" or "monthly quote" is charged in these accounts with the calendars for the years named, shows that with the exception of June 24, 1731, which was a Thursday, October 19, 1732, which was a Thursday, and September 29, 1733, which was a Saturday, the Lodge met on the first Monday of the month. In 1731, the first Monday of February was the first day, when it seems that BENJAMIN FRANKLIN and HENRY PRATT were initiated, WILLIAM BUTTON being Worshipful Master and THOMAS HART, "Bricklayer in town" (to distinguish him from THOMAS HART, farmer) was one of the Wardens: whether the Lodge was constituted on that date or prior thereto, no one can now tell.

The time of the meeting, the first Monday of the month, identified St. John's Lodge with the Lodge which is entered in the Dublin (Ireland) "Freemason's Pocket-Companion," printed in 1735, as "No. 116, The Hoop in Water Street, in Philadelphia, 1st Monday."

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The list gives first the thirty-seven Irish Lodges, and then continues with "A List of the Warranted Lodges in Great Britain, France, &c.", numbered 38 to 163; so that to obtain the number of the Lodge on the English list, it is necessary to subtract 37; as a consequence No. 116 on the Irish list would be No. 79 on the English list. The date of the constitution of Lodges Nos. 116 at Philadelphia, and 117 at Macclesfield, is not given, but Nos. 113 and 114, and 118, 119 and 120, are all "A. D. 1731." Brother WILLIAM JAMES HUGHAN, the well-known English Masonic writer, to whom the Grand Lodge Library is indebted for a copy of the very rare "Freemason's Pocket Companion" for 1735, is of the opinion that "allowing for the distance to New England from London, and the slowness of transit in those days, as also the probability of delay in sending word of its constitution, it was doubtless started in A. D. 1730."¹

That the Lodge had By-laws or Articles before those reported by the Committee, of which FRANKLIN was a member and the writer of the report, as detailed by Brother SACHSE *ante*, page 68, is evident from the entry under date of June 24, 1731, in the account of one of the Brethren:

"To amorcement for Breach of our 6th Article this day twice 2s."

The account shows that the "amorcement" or "amercement" was paid July 5, 1731.

¹Proceedings of Grand Lodge of Pennsylvania, 1875, p. 80.

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Other interesting items in the accounts are under the account of LAWRENCE REYNOLDS:

“June 25, 1733. By Laurence Reynolds his acct the Lodge is Dr for Aprons, 20 in number, @ 2s. £2.”

and in the account of DAVID PARRY:

“June 24, 1733, By gloves Delved to this Lodge day 12 months past, as p. acct hereto annexed £1. 16. 0.”

and the account of WILLIAM DEERING:

“By an allowance for a painted foot cloth £3.”

The book contains the accounts of “Mess^{rs}. Shippen & Pratt,” “Wardens for the year 1736,” of “Mess^{rs}. Pratt & Syng,” “Wardens for the year 1737,” and “Mess^{rs}. Thos. Cadwallader and Tho^s. Boude,” “Wardens for the year 1737 [sic].”

In the first, we find this item:

“June 30. By Cash pd. for cleaning the aprons, etc. 9.”

and in the last the following:

“By Richard Parkhouse cash pd his wife 10 weeks 40s.
By ditto for his wife's funeral, viz.

Coffin	£1. 10. 1
Wine	0. 15. 0
Sugr & spice	0. 9. 8
Parson, Sexton	0. 14. 9
	3. 9. 5
	<hr/> 5 9. 5”

The facts that these Brethren just named above as Wardens of St. John's Lodge in the years men-

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tioned were also the Grand Wardens during these same years, and that WILLIAM ALLEN is called Grand Master, have led some to think that St. John's Lodge and the Provincial Grand Lodge, with which FRANKLIN had an account (the "Lodge of Masons at Br. Hubbard's" in Franklin's "Ledger A"), which Brother SACHSE has fully described in his address, p. 94, *ante*, were one and the same: but this is disproved by the entire absence of any of the items in "Ledger A" from FRANKLIN's account in "Liber B" of St. John's Lodge; by the entries of payments by FRANKLIN at that time to St. John's Lodge, when his own books showed that a very considerable amount was due him from this Lodge, if the Grand Lodge and St. John's Lodge were one and the same, which would be neither good business nor good sense; and by several entries in his account in "Liber B."

Besides, the members of St. John's Lodge were leading citizens, and the membership of that Lodge doubtless formed a very large factor in the Grand Lodge membership.

Herewith is a complete list of the names of the members, as taken from this Lodge Ledger. Under each name, in the original, are given the various debits and credits to which the member was entitled. The date is given also when the initiation or entrance fee was charged to each member, an indication of the date when he was made a Mason, or entered the Lodge.

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NAMES OF MEMBERS OF ST. JOHN'S LODGE, 1731-1738.

1. William Button.
2. William Allen.
3. Christopher Thompson.
4. Thomas Hart (in town, late Warden).
5. Samuel Nicholas.
6. John Emerson.
7. Thomas Hart, Farmer.
8. Thomas Boude.
9. William Pringle.
10. Benjamin Franklin, remainder of entrance fee charged,
June 24, 1731.

[Entrance Fee £3.]

11. Henry Pratt, remainder of entrance fee charged, June
24, 1731.
12. Mark Joyce, Merch^{tt}, entrance fee charged, June 24, 1731.
13. Thomas Rodman, entrance fee charged, June 24, 1731.
14. John Hobart (also Hubart), entrance fee charged, June
24, 1731.
15. Thomas Whitemarsh, entrance fee charged, July 5, 1731.
16. John Hall, entrance fee charged, February 7, 1732.
17. Samuel McClanan, entrance fee charged, February 7,
1732.
18. Laurence Reynolds, entrance fee charged, February 7,
1732.
19. David Parry, entrance fee charged, March 6, 1732.
20. Humphry Murray, entrance fee charged, November 6,
1732.
21. James Bingham, entrance fee charged, November 6, 1732.
22. John Crapp, entrance fee charged, March 5, 1732-3.
23. William Paschal, entrance fee charged, April 2, 1733.
24. Peter Cuff, entrance fee charged, May 7, 1733.

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25. Richard Parkhouse, entrance fee charged, May 7, 1733.
26. Owen Owen, entrance fee charged, July 2, 1733.
27. John Nowenham, entrance fee charged, November 5, 1733.
28. Thomas Hopkinson, entrance fee charged, November 5, 1733.
29. Lambert Emerson, entrance fee charged, November 5, 1733.
30. Christopher Routh, entrance fee charged, November 19, 1733.
31. Capt. John Waugh, entrance fee charged, January 19, 1733.
32. James Hamilton, Esq., entrance fee charged, April 1, 1734.
33. Isaac Browne, entrance fee charged, April 1, 1734.
34. Joseph Shippen, entrance fee charged, May 6, 1734.
35. Thomas Bond, entrance fee charged, June 3, 1734.

[Entrance fee raised to £5.]

36. John Robinson, "Atty. Law," entrance fee charged, June 3, 1734.
37. William Pyewell, entrance fee charged, June 3, 1734.
38. William Plumsted, entrance fee charged, July 1, 1734.
39. Septimus Robinson, entrance fee charged, July 1, 1734.
40. Joseph Breintnall, entrance fee charged, August 5, 1734.
41. Philip Syng, entrance fee charged, November 7, 1734.
42. Josiah Rolfe, entrance fee charged, November 7, 1734.
43. Richard Howell, entrance fee charged, January 7, 1734.
44. John Jones, Attorney at Law, entrance fee charged, June 6, 1737.
45. William Deering, entrance fee charged, June 6, 1737.
46. Michael Cario, entrance fee charged, June 6, 1737.
47. Doctor Thomas Cadwalader, entrance fee charged, June 6, 1737.
48. David Humphrey, entrance fee charged, June 6, 1737.

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49. Thomas Esdaile, entrance fee charged, June 6, 1737.

50. Henry Lewis, entrance fee charged, June 6, 1737.

The name of “Edward Humphreys” is given at folio 59, but no entry is made on either the debit or credit side of the account.

Concerning twenty-three of the above named fifty Brethren, Past Grand Master MACCALLA gathered many interesting details as to their character, standing, civil and political rank, and we give the following summing up of his efforts:

Of the Brethren named above, eight were members of the American Philosophical Society, viz., Dr. BENJAMIN FRANKLIN, Dr. THOMAS BOND, Dr. THOMAS CADWALADER, WILLIAM ALLEN, THOMAS HOPKINSON, PHILIP SYNG, JOSEPH SHIPPEN and JAMES HAMILTON.

Nine were lawyers, viz., WILLIAM ALLEN, JOHN EMERSON, THOMAS HOPKINSON, JAMES HAMILTON, JOHN ROBINSON, WILLIAM PLUMSTED, SEPTIMUS ROBINSON, JOSIAH ROLFE and JOHN JONES.

Seven were Judges, viz., WILLIAM ALLEN, Dr. FRANKLIN, THOMAS HOPKINSON, WILLIAM PLUMSTED, SEPTIMUS ROBINSON, JOSIAH ROLFE and JOHN JONES.

Four were Mayors of Philadelphia, viz., WILLIAM ALLEN, HUMPHREY MURRAY, JAMES HAMILTON and WILLIAM PLUMSTED.

Two were High Sheriffs, viz., OWEN OWEN and JOSEPH BRIENTNALL.

Two were physicians, viz., Dr. THOMAS BOND and Dr. THOMAS CADWALADER.

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TWO were Coroners, viz., THOMAS BOUDE and HENRY PRATT.

TWO were Governors of Pennsylvania, viz., JAMES HAMILTON and Dr. FRANKLIN.

It was a member of St. John's Lodge, Dr. THOMAS CADWALADER, to whom a letter was written by HENRY BELL, of Lancaster, Pennsylvania, under date of November 17, 1754, from which, when it was shown in the Masonic Hall on Chestnut Street, in 1873, the following was copied by Brother FRANCIS BLACKBURN:

“As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern in Water street and sometimes opened a Lodge there. Once, in the fall of 1730, we formed a design of obtaining a Charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it, we heard that Daniel Coxe, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We, therefore, made application to him, and our request was granted.”

This letter, since known as “the Bell letter,” has been the cause of much discussion. Its importance was not fully realized by the Brother who copied it, and all efforts to obtain the letter so that its genuineness could be fully established have so far failed.

In an address before Quatuor Coronati Lodge, No. 2076, of London, England, on September 4, 1890, Brother MACCALLA, then R. W. Grand Master, said:

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“It was, in 1872, in the possession of a Mr. Bancker (since deceased), and an extract was by permission made from it by Brother Francis Blackburne, a clerk in the Grand Secretary’s office, Masonic Temple, Philadelphia, in that year, but it has never been seen since. Besides Henry Bell does not appear to have been a member of St. John’s Lodge, so that *it* seems not to have been the Lodge referred to in the letter as warranted by Coxe. We can surmise what we may, but we cannot *at the present time* prove that Coxe warranted either the Philadelphia St. John’s Lodge of 1731–1738, or any other Lodge—although the latter is implied by the Bell letter, if it is to be regarded as authentic. In the absence of the original, however, we may not fairly argue anything from it.”¹

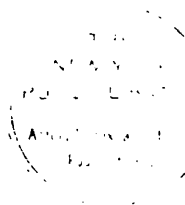
We agree with the Committee on Library in saying, as they did September 25, 1877, “We, at the present time, under the circumstances, place only so much value on it as far as it is corroborated by other facts.”²

The Brethren will be interested to see FRANKLIN’S account in “Liber B,” and the “Stock of St. John’s Lodge,” which are given herewith.

¹Ars Quatuor Coronatorum, Vol. 3, p. 125.

²Reprint of Minutes of Grand Lodge of Pennsylvania, 1730–1808, p. x.

A. D. 1731		St. John's Lodge, Philadelphia	
June 24 th	To Wm. Allen Esq. Grand master	£	2 6
	To Thomas Tompson		2 6
	To J. S. G. G. G.		2 6
	To Tho. Boudé		2 6
	To Wm. Bringle Deputy master		2 6
	To Henry Franklin	£	2 7
	To m. H. Joyce		9 8
	To Tho. Boudé		2 6
	To J. S. G. G.		2 6
July 1 st	To J. S. G. G. for monument	£	3 9 6
	To Tho. Hart Late warden for emigrants 2/6 (th. day)		2 0
	To Wm. Bringle to this day Quotato Stock		3 0
	To Tho. Boudé for D.		6
	To m. H. Joyce for D.		6
	To J. S. G. G. for D.		6
	To Thomas Tompson for D.		6
	To Henry Franklin for D.		6
	To J. S. G. G. for D.		6
	3 f 6.	£	3 6
		£	3 18 3
August 2 nd	To this for the bet. when blank	16	6
	To m. H. Joyce for this day		6
	To m. H. Joyce 2:3:1 for the bet. when blank	2 4	7
	To m. H. Joyce		6
	To m. H. Joyce		6
	To m. H. Joyce	2 1	10
	To m. H. Joyce		6
	To John Hobart	4	6
	To J. S. G. G.		6
October 6 th	To Thomas Tompson for this day		6
	To John Hobart for D.		6
	To Tho. Boudé for D.		6
	To m. H. Joyce for D.		6
	To Wm. Bringle for D.		6
	To Henry Franklin for D.		6
	To J. S. G. G. for D.		6



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(10)

A ^o Dom.	BENJA FRANKLINE	to Stock Dr.
1731.		
June 24.	To 5 Lodge days omission @ 6d. per diem,..£	2. 6
	To remainder of yor £3 entrance is £2. 0.1,..	2. 0. 1
July 5.	To Stock for this Lodge day,.....	6
August 2.	To Stock for this day,.....	6
September 6.	To your monthly quota 6d.,.....	6
Octobr.	To quota	6
November 1st.	for absence 1s. & monthly quota 6d.,.....	1. 6
December 6th.	for quota,.....	6
1731-2.		2. 6. 7
Jany 3.	for Do.,	6
february 7th.	to Do.,	6
March 6.	for absence 1s. & quota 6d.,.....	1. 6
1732.		
April ye 3d.	to quota 6d.,.....	6
May ye 1.	for absence 1s. & quota 6d.,.....	1. 6
June ye 5.	for quota 6d.,.....	6
		£2. 11. 7
July 3.	for Quota,.....	6
Augst 7.	for Do.,.....	6
Septembr 4.	for Do.,.....	6
Octobr 19.	for Do.,.....	6
Novembr 6.	for absence 1s. & quota 6d.,.....	1. 6
Decembr 4.	for ditto,.....	1. 6
1732-3.		
Jan. 1.	for quota,.....	6
		£2. 16. 7
february 5.	for Do.,.....	6
March 5.	for Do.,.....	2
1733.		
April 2.	for absence 1s. & quota 6d.,.....	1. 6
May 7.	for quota,.....	6
June 4.	for do,.....	6
		£3. 10. 1
July 2.	for Do.,.....	6
Augst 6.	for Do.,.....	6
	This day moneys Pd you for day book, &c.,	15. 0
Sept. 3.	for Quota,.....	6
" 29.	for Quota,.....	6
November 5.	for Do.,.....	6
		3. 17. 7
Xbr. 3.	for Do.,.....	6
1734.		
Jan. 7.	for Do.,.....	6
Feb. 4.	for Do.,.....	6
March 4.	for Do.,.....	6
June 3.	for Do.,.....	1. 6
		4. 1. 1

St. John's Lodge, Philadelphia

(10)

A° Dom.	PER CONTRA.	CR.
1731.		
June 24th.	To moneys rec'd overpluss of yr expenses entering	2. 2.7
July 5.	By moneys to stock for this Lodge day,....	6
Augst 2.	By moneys to stock,.....	6
Septembr 6th.	By moneys you paid for monthly quota,...	6
October 4.	By moneys for quota,.....	6
Decembr 6.	By moneys paid,.....	1.6
		<u>2. 6.1</u>
1731-2.		
Jany 3d.	By do,.....	6
february 7.	By do,.....	6
1732.		
April 3.	By do, quota & for last time absence 2s.,...	2.0
June 5.	By quota 6d.,.....	6
		<u>£2. 9.7</u>
" 19.	By moneys for absence & quota,.....	1.6
		<u>£2. 11.1</u>
July 3d.	By moneys for quota 6d.,.....	6
Augst 7.	By do,.....	6
September 4.	By do,.....	6
		<u>1.6</u>
		1.6
		<u>£2. 12.7</u>
1732-3.		
March 5.	By moneys paid,.....	4.6
	By moneys lent the Lodge by William Pringle 5s.,.....	5.0
		<u>3. 2.1</u>
1733.		
July 2.	By moneys for quota,.....	6
Augst 6.	By do,.....	6
Novembr 5th.	By do,.....	6
		<u>3. 3.7</u>
	Cr. by Day Book, 13s.,.....	13.0
		<u>£3. 16.7</u>
Dec. 3.	By do,.....	6
1734.		
Jan. 7.	By do,.....	6
Mar. 4.	By do,.....	6
		<u>£3. 18.1</u>
1734.	By cash rec'd,.....	3.
		<u>£4. 1.1</u>

See new acct. in Folio.

1706—The Franklin Bi-centenary—1906

(45)

	BENJAMIN FRANKLIN,	DR.
1735.		
June 2.	To one year's Stock,.....	£ 6.
1726, June 7.	To ditto,.....	6.
		<hr/> £ 12.
1737, June 7.	To ditto,.....	0. 6. 0
Ditto.	To the Lodge's general acct. of expence,....	14. 7
		<hr/> £1. 0. 7
1738, June 24.	to one year's Stock,.....	£ 6.

St. John's Lodge, Philadelphia

(45)

	P. CONTRA.	CR.
1734-5.		
March.	By cash rec'd for 3 Qr.' by Payments,.....£	4. 6
1735.		
Dec. 1.	By ditto for 2 ditto	3.
1736.		
April 6.	By ditto for 1 ditto	1. 6
June 24.	By ditto for a payment due the last year,...	1. 6
Do.	By ditto in full to this date,.....	1. 6
		£ 12. 1
1737.		
June 7.	By cash in full,.....£1.	0. 7

1706—The Franklin Bi-centenary—1906

A° Dom.	Stock of ST. JOHN'S LODGE, City Phila.	DR.
1731.		
June 24th.	To Wm. Allen, Esq., Grand Master,.....£	2. 6
	To Xtopher Thompson,.....	2. 6
	To Jno Emerson,.....	2. 6
	To Thos. Boude,.....	2. 6
	To William Pringle, Deputy Mastr,.....	2. 6
	To Benj. Franklin,.....	2. 2. 7
	To Marke Joyce,.....	9. 8
	To Thos. Rodman,.....	2. 6
	To Jno Hobart,.....	2. 6
		£3. 9. 9
July 5.	To Jno Emerson, for amercement,.....	2. 0
	To Thos. Hart, late Warden, for omissions, 2. 6, & this Day, 6,.....	3. 0
	To Wm. Pringle, to this day Quota to Stock,	6
	To Thos. Bonde for Do.,.....	6
	To Marke Joyce for Do.,.....	6
	To Jno. Emerson for Do.,.....	6
	To Xtopher Thompson for Do.,.....	6
	To Benjamin Franklin for Do.,.....	6
	To Jno. Hobart for Do.,.....	6
		3. 6
		£3. 18. 3
August 2.	To this Booke bot when Blanck, 16,.....	16. 0
	To Mr. Joyce paid to Stock for this day,..	6
	To Mr. Pratt £2. 3, and absence last meeting, 1s. 6. amounts to,.....	2. 4. 7
	To Mr. Tomson,.....	6
	To Mr. Hart, farmer,.....	6
	To Mr. Franklin,.....	6
	To Mr. Whitemarch,.....	2. 1. 10
	To John Hobart,.....	6
	To Sam'l Nicholas,.....	4. 6

St. John's Lodge, Philadelphia

A°Dom.	CONTRA.	CR.
1731.		
June 24.	To Wm. Button, Late Master,.....£	2.
	To Thos. Hart, farmer,.....	2. 6
	To Sam'l Nicholas,.....	2. 6
	To Thos. Hart, Late Warden,.....	2. 6
	To Henry Pratt,.....	2. 2. 7
		<u>£2. 12. 1</u>
	To Jno. Emerson, amercement,.....	2. 0
July 5.	To Wm. Allen, Esq., for absence this day 1s., and Quota to Stock.....	6,
	To Sam'l Nichols for Do.,.....	1s. 6.
	To Thomas Hart, farmer, Do.,.....	1. 6,
	To Henry Pratt, Do.,.....	1. 6.
	To Thos. Rodman, Do.,.....	1. 6.
		<u>7. 6</u>
		7. 6
		<u>£3. 1. 7</u>
August 2.	To this book when blank, which now was paid for out of stock,.....	16. 0
	To William Allen, Esq., & Cash received this day.....	2. 6
	To Christopher Tomson, Ditto,.....	3. 6
	To Thomas Hart, in town, late Warden,..	3. 0
	To Saml. Nicholas,.....	4. 6
	To John Emerson,.....	5. 0
	To Thomas Hart, farmer,.....	6
	To Thomas Boude,.....	3. 6
	To Wm. Pringle,.....	3. 0
	To Benjn. Frankline,.....	£2. 3. 7
	To Henry Pratt,.....	2. 4. 7
	To Mark Joyce,.....	10. 8
	To Thomas Rodman,.....	2. 6
	To John Hobart,.....	3. 0
	To Thomas Whitemarsh,.....	2. 11. 10
	This is the whole sume of money paid into stock of St. John's Lodge to this day of Augst., 1731, viz.,	<u>£8. 11. 8</u>
	Out of which sm £8. 11s 8d., the price of this book 16s., is taken out,	16. 0
	So that this 2nd day of August, 1731, Remains in this stock, viz.,	<u>£7. 15. 8</u>

1706—The Franklin Bi-centenary—1906

September 6.	To Christopher Tomson Paid to stock for monthly Quota,.....	6.
	To John Hobart for Ditto,.....	6.
	To Thos. Whitemarsh for Ditto,.....	6.
	To Wm. Pringle Ditto for two nights,.....	1. 0.
	To Benj. Frankline Do., one night,.....	6.
	To Thomas Hart for Do., late Warden,....	6.

St. John's Lodge, Philadelphia

September 6th. Paid to Stock for monthly Quotas this day,
viz:

by Christopher Tompson,.....	6.
John Hobart,.....	6.
Thomas Whitemarsh,.....	6.
Mark Joyce,.....	6.
Wm. Pringle, for ten months,.....	1. 0.
Benjn Frankline, for one month,.....	6.
Thomas Hart, late Warden,.....	6.

So that the whole stock is this 6th day
of September,.....£7. 19. 8

A^o Dom.

1731.

September 6. Brot forward from the leaf preceding this..£7. 19. 8
To moneys Paid into stock this day, viz:

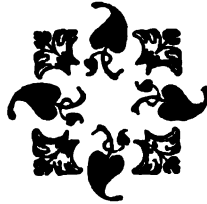
by Saml Nicholas,.....	6.
by Thos. Hart, late Warden,.....	6.
Christopher Thompson,.....	6.
Henry Pratt,.....	6.
Wm. Pringle,.....	6.
Benjn Frankline,.....	6.
John Hobart,.....	6.

So that whole stock this is this day in
bank is, viz.....£8. 3. 8

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

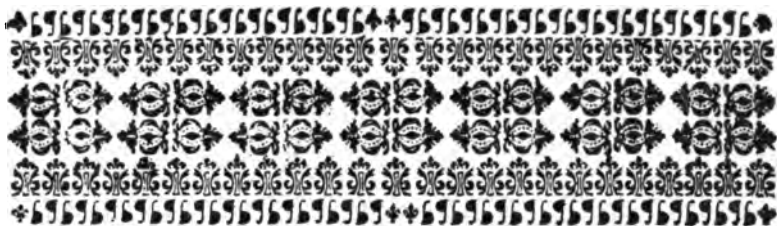
CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.



LONDON Printed; *Anno* 5723.
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In the Year of Masonry 5734, *Anno Domini* 1734.

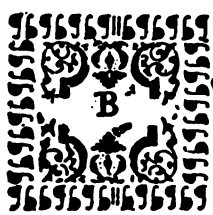
Reproduced in Fac-simile by the R. W. Grand Lodge of Pennsylvania.
In the Year of Masonry 5906; *Anno Domini* 1906.



T O

HIS GRACE the DUKE of
MONTAGU.

My Lord,

Y Order of his *Grace* the
DUKE of WHARTON,
the present Right Wor-
shipful GRAND-MASTER
of the *Free-Masons*; and, as his
A 2 *Deputy,*

D E D I C A T I O N.

Deputy, I humbly dedicate this Book of the *Constitutions* of our ancient *Fraternity* to your *Grace*, in Testimony of your honourable, prudent, and vigilant Discharge of the Office of our G R A N D - M A S T E R last Year.

I need not tell your Grace what Pains our learned *Author* has taken in compiling and digesting this Book from the old *Records*, and how accurately he has compar'd and made every thing agreeable to *History* and *Chronology*, so as to render these NEW CONSTITUTIONS

DEDICATION.

STITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to your *Grace's* *Mastership*, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your *Grace's* Perusal and Approbation, and that it is now printed for the Use of the *Lodges*, after it was approv'd by the *Grand Lodge*, when your *Grace* was GRAND-MASTER. All the *Brother-hood* will ever remember the Honour your *Grace* has done them, and
your

D E D I C A T I O N.

your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

My LORD.

YOUR GRACE'S

most oblig'd, and

most obedient Servant,

and Faithful Brother,

J. T. DESAGULIERS,
Deputy Grand-Master.



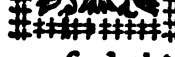


T H E
CONSTITUTION,
 History, Laws, Charges, Orders,
 Regulations, and Usages,
 OF THE
 Right Worshipful F R A T E R N I T Y
 OF A C C E P T E D
Free-Masons;

Collected from their general R E C O R D S, and
 their faithful T R A D I T I O N S of many
 Ages.

T O B E R E A D

*At the Admission of a N E W B R O T H E R, when
 the Master or Warden shall begin, or order some other
 Brother to read as follows :*

#####    #####	D A M, our first Parent; created after the Image of God, <i>the great Architect of the</i> <i>Universe,</i> must have had the Liberal Sciences, particularly <i>Geometry,</i> written on his Heart ; for even since the Fall, we find the Principles of it in the Hearts of his Off- spring, and which, in process of time, have been drawn.	Year of the World 4003 ^{1.} be- fore <i>Christ</i> .
---	---	--

drawn forth into a convenient Method of *Propositions*, by observing the Laws of *Proportion* taken from *Mechanism*: So that as the *Mechanical Arts* gave Occasion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of *Masonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the use of it, in the several *Arts* and *Crafts* convenient, at least for those early Times; for *CAIN*, we find, built a City, which he call'd *CONSECRATED*, or *DEDICATED*, after the Name of his eldest Son *ENOCK*; and becoming the Prince of the one Half of Mankind, his Posterity would imitate his royal Example in improving both the noble Science and the useful Art.*

Nor can we suppose that *SETH* was less instructed, who being the Prince of the other Half of Mankind, and also the prime Cultivator of *Astronomy*, would take equal care to teach *Geometry* and *Masonry* to his Offspring, who had also the mighty Advantage of *Adam's* living among them.†

* As other Arts were also improved by them, viz. working in Metal by *TUBAL*, *CAIN*, Music by *JUBAL*, Pastorage and Tent-Making by *JABAL*, which last is good Architecture.

† For by some Vestiges of Antiquity we find one of 'em, godly *ENOCK* (who dy'd not, but was translated alive to Heaven) prophesying of the final Conflagration at the Day of Judgment (as St. Jude tells us) and likewise of the General Deluge for the Punishment of the World: Upon which he erected his two large Pillars, (tho' some ascribe them to Seth) the one of Stone, and the other of Brick, whereon were engraven the Liberal Sciences, &c. And that the Stone Pillar remain'd in Syria until the Days of Vespasian the Emperor.

But

But without regarding uncertain Accounts, we may safely conclude the *old World*, that lasted 1656 Years, could not be ignorant of *Masonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length NOAH, the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Masonry*.

NOAH, and his three Sons, JAPHET, SHEM, and HAM, all *Masons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated them to their growing Offspring; for about 101 Years after the *Flood* we find a vast Number of 'em, if not the whole Race of *Noah*, in the Vale of *Sbinar*, employ'd in building a *City* and large *Tower*, in order to make to themselves a Name, and to prevent their Dispersion. And tho' they carry'd on the Work to a monstrous Height, and by their Vanity provok'd God to confound their Devices, by confounding their Speech, which occasion'd their Dispersion; yet their Skill in *Masonry* is not the less to be celebrated, having spent above 53 Years in that prodigious Work, and upon their Dispersion carry'd the mighty Knowledge with them into distant Parts, where they found the good Use of it in the Settlement of their *Kingdoms*, *Commonwealths*, and *Dynasties*. And tho' afterwards it was lost in most Parts of the Earth, it was especially preserv'd in *Sbinar* and *Affyria*, where

B.

NIMROD,

Anno
Mundi
1757
2247
Ante Chr.

A. M.
1810.
2194.
Ante Chr.

NIMROD, * the Founder of that Monarchy, after the Disperſion, built many ſplendid Cities, as *Ereck*, *Accad*, and *Calneh*, in SHINAR ; from whence afterwards he went forth into ASSYRIA, and built *Niniveh*, *Rebo-both*, *Caleh*, and *Rheſin*. .

In theſe Parts, upon the *Tygris* and *Euphrates*, afterwards flouriſh'd many learned *Prieſts* and *Mathematicians*, known by the Names of CHALDEES and MAGI, who preſerv'd the good Science, *Geometry*, as the KINGS and great Men encourag'd the *Royal Art*. But it is not expedient to ſpeak more plain of the Premises, except in a *formed Lodge*.

From hence, therefore, the *Science* and *Art* were both tranſmitted to latter Ages and diſtant Climes, notwithstanding the Confuſion of Languages or Dialects, which tho' it might help to give Riſe to the Maſons Faculty and ancient univerſal Practice of converſing without ſpeaking, and of knowing each other at a Diſtance, yet hinder'd not the Improvement of *Maſonry* in each Colony and their *Communication* in their diſtinct National Dialect.

And, no doubt, the Royal Art was brought down to *Egypt* by MITZRAIM, the ſecond Son of *Ham*, about ſix Years after the Confuſion at *Babel*, and after the Flood 160 Years, when he led thither his Colony ; (for *Egypt* is *Mitzraim* in *Hebrew*) becauſe we find the

A. M.
1816.
2188.
Ante Chr.

* NIMROD, which ſignifies a Rebel, was the Name given him by the holy Family, and by Moſes ; but among his Friends in Chaldea, his proper Name was. BELUS, which ſignifies LORD ; and afterwards, was worſhipped as a God by many Nations, under the Name of Bel or Baal, and became the Bacchus of the Ancients, or Bar Chus, the Son of CHUS.

River

River Nile's overflowing its Banks, soon caus'd an Improvement in *Geometry*, which consequently brought *Masonry* much in request : For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the famous PYRAMIDS, demonstrate the early Taste and Genius of that ancient Kingdom. Nay, one of those Egyptian PYRAMIDS * is reckon'd the First of the *Seven Wonders* of the World, the Account of which, by Historians and Travellers, is almost incredible.

The Sacred Records inform us well that the eleven great Sons of CANAAN (the youngest Son of Ham) soon fortified themselves in strong Holds, and stately walled Cities, and erected most beautiful Temples and Mansions ; for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we suppose less of the other Sons of Ham, viz. *Cush*, his eldest, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *West Africa*.

And surely the fair and gallant Posterity of JAPHET, (the eldest Son of Noah) even such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry* ; tho' we know little

* The Marble Stones, brought a vast way from the Quarries of Arabia, were most of 'em 30 Feet long ; and its Foundation cover'd the Ground 100 Feet on each Side, or 2800 Feet in Compass, and 481 in perpendicular Height. And in perfecting it were employ'd every Day, for 20 whole Years, 360,000 Men, by some ancient Egyptian King long before the *Israelites* were a People, for the Honour of his Empire, and at last to become his Tomb.

of their Transactions and mighty Works, until their original Knowledge was almost lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations ; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

A. M.
2078.
1926.
Ante Chr.

The Posterity of SHEM had also equal Opportunities of cultivating the useful *Art*, even those of 'em that planted their Colonies in the South and East of *Asia* ; much more those of 'em, that in the great *Affyrian* Empire, liv'd in a separate State, or were blended with other Families: Nay, that *holy Branch* of SHEM (of whom, as concerning the Flesh, CHRIST came) could not be unskilful in the learned Arts of *Affyria* ; for ABRAM, after the Confusion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully transmit to *Isbmael*, to *Isaac*, and to his Sons by *Keturah* ; and by *Isaac*, to *Esau*, and *Jacob*, and the twelve *Patriarchs*: I y, the *Jews* believe that ABRAM also instructed the *Egyptians* in the *Affyrian* Learning.

A. M.
2427.
1577.
Ante Chr.

Indeed, the select Family long us'd *Military Architecture* only, as they were Sojourners among Strangers ; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd most of them to lay down their Sheperds Instruments, and Warlike Accoutrements, and train'd them to another sort of Architecture in *Stone* and *Brick*, as holy Writ, and other Histories, acquaint us ; which God did wisely over-rule, in order to
make

make them good *Masons* before they possess'd the promis'd Land, then famous for most curious *Masonry*.

And while marching to *Canaan* thro' *Arabia*, under *Moses*, God was pleas'd to inspire BEZALEEL, of the Tribe of *Judah*, and AHOLIAB, of the Tribe of *Dan*, with Wisdom of Heart for erecting that most glorious Tent, or *Tabernacle*. wherein the *SHECHINAH* resided; which, tho' not of Stone or Brick, was framed by *Geometry*, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon's Temple*) according to the Pattern that God had shewn to MOSES in the Mount; who therefore became the GENERAL MASTER-MASON, as well as King of *Yessurun*, being well skill'd in all the *Egyptian Learning*, and divinely inspir'd with more sublime Knowledge in *Masonry*. A. M.
2514
1490.
Ante Chr.

So that the *Israelites*, at their leaving *Egypt*, were a whole Kingdom of *Masons*, well instructed, under the Conduct of their GRAND MASTER MOSES, who often marshall'd them into a regular and *general Lodge*, while in the Wilderness, and gave them wise *Charges*, *Orders*, &c. had they been well observ'd! But no more of the Premises must be mention'd.

And after they were possess'd of *Canaan*, the *Israelites* came not short of the old Inhabitants in *Masonry*, but rather vastly improv'd it, by the special Direction of Heaven; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in *sacred Architecture* while the *Tabernacle* stood, but no longer; for the finest sacred Building of the A. M.
2514
1490.
Ante Chr.

the *Canaanites* was the *Temple* of *Dagon* in *Gaza* of the *Philistines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two *main Columns** ; and was a wonderful Discovery of their mighty Skill in true *Masonry*, as must be own'd.

But *Dagon's Temple*, and the finest Structures of *Tyre* and *Sidon*, could not be compared with the *ETERNAL God's Temple* at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short space of *seven Years* and *six Months*, by that wisest Man and most glorious King of *Israel* the *Prince of Peace and Architecture*, *SOLOMON* (the Son of *David*, who was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Work-mens Tools, though there were employ'd about it no less than 3600 *Princes*,† or *Master-Masons*, to conduct the Work according to *Solomon's Directions*, with 80,000

A. M.
2893.
1111.
Ante Chr.

* By which the glorious *SAMPSON* pull'd it down upon the Lords of the *Philistines*, and was also intangled in the same Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betray'd him into their Hands ; for which Weakness he never had the Honour to be number'd among *Masens* : But it is not convenient to write more of this.

† In 1 Kings v. 16. they are call'd *Harodim*, Rulers or Profects assisting King *Solomon*, who were set over the Work, and their Number there is only 3,300 : But 2 Chron. ii. 18. they are call'd *Menatzchim*, Overseers and Comforters of the People in Working, and in Number 3,600 ; because either 300 might be more curious Artists, and the Overseers of the said 3,300 ; or rather, not so excellent, and only Deputy Masters, to supply their Places in case of Death or Absence, that so there might be always 3,300 acting Masters complete ; or else they might be the Overseers of the 70,000 *Ish Sabbal*, Men of Burden or Labourers, who were not *Masons*, but served the 80,000 *Ish Chorzeb*, Men of Hewing, call'd also *Ghiblim*, Stone Cutters and Sculpturers, and also *Bonai*, Builders in Stone, part of which belong'd to *Solomon*, and part to *Hiram*, King of *Tyre*, 1 Kings v. 18.

Hewers

Hewers of Stone in the Mountain, or Fellow Craftsmen, and 70,000 Labourers, in all ----- 153,600 besides the Levy under *Adoniram*, to work in the Mountains of *Lebanon* by turns with the *Sidonians*, viz. - - - } 30,000
being in all - - - - - 183,600
for which great Number of ingenious Masons, *Solomon* was much oblig'd to *HIRAM*, or *Huram*, King of *Tyre*, who sent his Masons and Carpenters to *Jerusalem*, and the Firs and Cedars of *Lebanon* to *Joppa* the next Sea-port.

But above all, he sent his Namesake *HIRAM*, or *Huram*, the most accomplish'd Mason upon Earth. *

And

* We read (2 Chron. ii. 13.) *HIRAM* King of *Tyre* (called there *Huram*) in his Letter to King *SOLOMON*, says, I have sent a cunning Man, *le Hiram Abhi*, not to be translated according to the vulgar Greek and Latin, *Huram* my Father, as if this Architect was King *HIRAM*'s Father; for his Description, ver. 14. refutes it; and the Original plainly imports, *Huram* of my Father's, viz. the Chief Master-Mason of my Father, King *ABIBALUS*; (who enlarg'd and beautify'd the City of *Tyre*, as ancient Histories inform us, whereby the *Tyrians* at this time were most expert in Masonry) tho' some think *HIRAM* the King might call *Hiram* the Architect Father, as learned and skilful Men were wont to be call'd of old Times, or as *Joseph* was call'd the Father of *Pharaoh*; and as the same *Hiram* is call'd *Solomon*'s FATHER, (2 Chron. iv. 16.) where 'tis said

Shelomoh lammelech Abihf Churam ghnsafah,

Did *Huram*, his Father, make to King *Solomon*.

But the Difficulty is over at once, by allowing the Word *Abif* to be the Surname of *Hiram* the Mason, called also (chap. ii. 13.) *Hiram Abl*, as here *Hiram Abif*; for being so amply describ'd, (chap. ii. 14.) we may easily suppose his Surname would not be conceal'd: And this Reading makes the Sense plain and compleat, viz. that *HIRAM*, King of *Tyre*, sent to King *Solomon*, his Namesake *HIRAM ABIF*, the Prince of Architects, describ'd (1 Kings vii. 14.) to be a Widow's Son of the Tribe of *Naphthali*; and in 1 Chron. ii. 14. the said King of *Tyre* calls him the Son of a Woman of the Daughters of *Dan*; and in both Places, that his Father was a Man of *Tyre*; which Difficulty is remov'd, by supposing his Mother

And the prodigious Expence of it also enhaunceth its Excellency ; for besides King *David's* vast Preparations, his richer Son SOLOMON, and all the wealthy *Israelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass ; far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests* and *Levites*, *Israelites*, and *Gentiles* also ; it being an House of Prayer for all Nations, and

Mother was either of the Tribe of Dan, or of the Daughters of the City called Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthalite, whence his Mother was called a Widow of Naphthali ; for his Father is not called a Tyrian by Descent, but a Man of Tyre by Habitation ; as Obed Edom the Levite is call'd a Gittite by living among the Gittites, and the Apostle Paul a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother only of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast Capacity ; for as his Father was a Worker in Brass, so he himself was fill'd with Wisdom and Understanding, and Cunning to work all Works in Brass : And as King SOLOMON sent for him, so King HIRAM, in his Letter to Solomon, says, 'And now I have sent a cunning Man, endued with Understanding, skillful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson, also to grave any manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father. This divinely inspired Workman maintain'd this Character in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry.

capable

capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

And if we consider the 1453 *Columns* of *Parian Marble*, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within; (*and much more might be said*) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the *chief Wonder* of the World; and was dedicated, or consecrated, in the most solemn manner, by *King SOLOMON*.

A. M.
3000
4004
Ante Chr.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his *peculiar People* in rearing the above-mention'd stately *Tent*, and in building at length this gorgeous *House*, fit for the special Resplendence of his *Glory*, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at *Jerusalem*, and survey its peculiar Excellencies, as much as was allow'd to the *Gentiles*; whereby they soon discover'd, that all the World, with their joint Skill, came far short of the

C

Israelites,

Israelites, in the Wisdom and Dexterity of *Architecture*, when the wise King SOLOMON was GRAND MASTER of the Lodge at *Jerusalem*, and the learned King HIRAM was GRAND MASTER of the Lodge at *Tyre*, and the inspired HIRAM ABIF was Master of Work, and *Masonry* was under the immediate Care and Direction of Heaven, when the Noble and the Wise thought it their Honour to be assisting to the ingenious Masters and Craftsmen, and when the Temple of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon's Temple*, *Masonry* was improv'd in all the neighbouring Nations; for the many Artists employ'd about it, under *Hiram Abif*, after it was finish'd, dispers'd themselves into *Syria*, *Mesopotamia*, *Assyria*, *Chaldea*, *Babylonia*, *Media*, *Persia*, *Arabia*, *Africa*, *Lesser Asia*, *Greece*, and other Parts of *Europe*, where they taught this liberal Art to the free born Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in *INDIA*, where the Correspondence was open, we may conclude the same: But none of the Nations, nor all together, could rival the *Israelites*; far less excel them, in *Masonry*, and their Temple remain'd the constant Pattern.*

Nay,

* For tho' the Temple of Diana at Ephesus is suppos'd to have been first built by some of Japhet's Posterity, that made a Settlement in Ionia about the Time of Moses

Nay, the GRAND MONARCH NEBUCHAD-NEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the Beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*. For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls * and City, the Palaces and Hanging

A. M.
3 4 1 6.
5 8 8.
Ante Chr.

Moses; yet it was often demolish'd, and then rebuilt for the sake of Improvements in Masonry; and we cannot compute the Period of its last glorious Erection (that became another of the Seven Wonders of the World) to be prior to that of Solomon's Temple; but that long afterwards the Kings of Lesser Asia join'd, for 220 Years, in finishing it, with 107 Columns of the finest Marble, and many of 'em with most exquisite Sculpture (each at the Expence of a King, by the Master-Masons DRESIPHON and ARCHIPHON) to support the planked Ceiling and Roof of pure Cedar, as the Doors and Linings were of Cypress: Whereby it became the Mistress of Lesser Asia, in Length 425 Foot, and in Breadth 220 Foot; Nay, so admirable a Fabrick, that XERXES left it standing when he burnt all the other Temples in his Way to Greece; tho' at last it was set on Fire and burnt down by a vile Fellow, only for the Lust of being talk'd of, on the very Day that ALEXANDER the Great was born:

A. M.
3 6 4 8.
3 5 6.
Ante Chr.

* In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 British Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of Shinar, with 100 Gates of Brass, or 25 a-side, and 250 Towers ten Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in straight Lines, or in all 50 Streets each 15 Miles long, with four half Streets, next the Walls, each 200 Foot broad: And so the whole City was thus cut out into 676 Squares, each being 2 Miles and quarter in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the Euphrates ran thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a stately Bridge, in Length a Furlong, and thirty Foot in Breadth,

C 2

**Hanging-Gardens, the Bridge and Temple of BABY-
LON**, the Third of the *Seven Wonders* of the World,
tho' vastly inferior, in the sublime Perfection of *Ma-
sonry*, to the holy, charming, lovely *Temple of GOD*.
But as the *Jewish Captives* were of special use to
NEBUCHADNEZAR in his glorious Buildings, so
being

Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the Old Palace, the Seat of ancient Kings at the East End, upon the Ground of four Squares; and the New Palace at the West End, built by Nebuchadnezzar, upon the Ground of nine Squares, with Hanging-Gardens (so much celebrated by the Greeks) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Feet on each Side, carried up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equal'd the Height of the City-Walls, with a curious Aqueduct to water the whole Gardens. Old Babel improv'd, stood on the East Side of the River, and the New Town on the West Side, much larger than the Old, and built in order to make this Capital exceed old Niniveh, tho' it never had so many Inhabitants by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles, viz. fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel; and each Street that cross'd the River had a brazen Gate leading down to the Water on both Banks; and West of the City was a prodigious Lake, in Compass 160 Miles, with a Canal from the River into it, to prevent Inundations in the Summer.

In the Old Town was the Old Tower of BABEL, at the Foundation a Square of half a Mile in Compass, consisting of eight square Towers built over each other, with Stairs on the outside round it, going up to the Observatory on the Top, 600 Feet high, which is 19 Feet higher than the highest Pyramid) whereby they became the first Astronomers. And in the Rooms of the Grand Tower, with arched Roofs, supported by Pillars 75 Feet high, the idolatrous Worship of their God BELUS was perform'd, till now, that this mighty Mason and Monarch erected round this ancient Pile a Temple of two Furlongs on every Side, or a Mile in compass; where he lodg'd the sacred Trophies of SOLOMON's Temple, and the golden Image 90 Feet high, that he had consecrated in the Plains of Dura, as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all seiz'd by XERXES, and amounted to above 21 Millions Sterling.

And when all was finish'd, King NEBUCHADNEZZAR walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boasted of this his mighty Work; saying, Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the

being thus kept at work, they retain'd their great Skill in *Masonry*, and continu'd very capable of rebuilding the holy *Temple* and *City* of SALEM upon its old Foundations, which was order'd by the Edict or *Decree* of the GRAND CYRUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS having constituted ZERUBBABEL, the Son of *Salathiel* (of the Seed of *David* by *Nathan*, the Brother of *Solomon*, whose Royal Family was now extinct) the Head, or *Prince* of the *Captivity*, and the Leader of the *Jews* and *Israelites* returning to *Jerusalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if CYRUS had liv'd; but at length they put on the *Cape-Stone*, in the 6th Year of DARIUS, the *Persian Monarch*, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Master-Mason* of the *Jews*, about 20 Years after the Decree of the *Grand Cyrus*, And tho' this *Temple* of ZERUBBABEL came far short of *Solomon's Temple*, was not so richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechina* and the holy Relicks of *Moses* in it, &c. yet being rais'd exactly upon *Solomon's*

A. M.
3 4 6 8.
5 3 6.
Ante Chr.

A. M.
3 4 8 9.
5 1 5.
Ante Chr.

the Honour of my Majesty? but had his Pride immediately rebuk'd by a Voice from Heaven, and punish'd by brutal Madness for seven Years, until he gave Glory to the God of Heaven, the Omnipotent Architect of the Universe, which he publish'd by a Decree thro' all his Empire, and dy'd next Year, before his GREAT BABYLON was little more than half inhabited (tho' he had led many Nations captive for that purpose); nor was it ever fully peopled; for in 25 Years after his Death, the GRAND CYRUS conquer'd it, and remov'd the Throne to Shushan in PER-SIA.

Foundation.

Foundation, and according to his Model, it was still the most regular, symmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often testify'd and acknowledg'd.

At length the ROYAL ART was carry'd into *Greece*, whose Inhabitants have left us no Evidence of such Improvements in Masonry, prior to *Solomon's Temple*; * for their most ancient Buildings, as the Citadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the Temples also of *Thebes*, of *Jupiter Olympius*, &c. their *Porticos* also, and *Forums*, their *Theatres* and *Gymnasiums*, their publick *Halls*, curious *Bridges*, regular *Fortifications*, stout *Ships of War*, and stately *Palaces*, were all erected after the Temple of *Solomon*, and most of them even after the Temple of *Zerubbabel*.

A. M.
'9 4 5 7.
5 4 7.
Ante Chr

Nor do we find the GRECIANS arriv'd to any considerable Knowledge in *Geometry*, before the Great *Thales Milesius*, the Philosopher, who dy'd in the Reign of *Bellshazzar*, and the Time of the *Jewish Captivity*. But his Scholar, the Greater PYTHAGORAS, prov'd the Author of the 47th *Proposition* of *Euclid's* first Book, which, if duly observ'd, is the Foundation of all Masonry, sacred, civil, and Military. *

The

* *The Grecians having been long degenerated into Barbarity, forgetting their original Skill in Masonry, (which their Fore-fathers brought from Assyria) by their frequent Mixtures with other barbarous Nations, their mutual Invasions, and warring bloody Wars; until by travelling and corresponding with the Asiatics and Egyptians, they reviv'd their Knowledge in Geometry and Masonry both, though few of the Grecians had the Honour to own it.*

* PYTHAGORAS travell'd into Egypt the Year that *Thales* dy'd, and being there

The People of *Lesser Asia* about this Time gave large Encouragement to Masons for erecting all sorts of sumptuous Buildings, one of which must not be forgot, being usually reckon'd the Fourth of the *Seven Wonders* of the World, *viz.* the *Mausoleum*, or Tomb of *Mausolus* King of *Caria*, between *Lycia* and *Jonia*, at *Halicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of ARTEMISIA his mournful Widow, as the splendid Testimony of her Love to him, built of the most curious Marble; in Circuit 411 Foot, in Height 25 Cubits, surrounded with 26 Columns of the most famous *Sculpture*, and the whole opened on all Sides, with Arches 73 Foot wide, perform'd by the four principal *Master-Masons* and *Engravers* of those Times, *viz.* the East Side by *Scopas*, the West by *Leochares*, the North by *Briax*, and the South by *Timotheus*.

A. M.
3 6 5 2.
3 5 2.
Ante Chr.

But after PYTHAGORAS, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts. * Nor need we doubt that

there among the Priests 22 Years became expert in *Geometry* and in all the Egyptian Learning, until he was captivated by *Cambyses* King of *Persia*, and sent to *Babylon*, where he was much conversant with the Chaldean MAGI, and the learned Babylonish JEWS, from whom he borrow'd great Knowledge, that render'd him very famous in *Greece* and *Italy*, where afterwards he flourish'd and dy'd, when *Mordecai* was the prime Minister of State to *Ahasuerus* King of *Persia*, and ten Years after ZERUBBABEL's Temple was finish'd.

A. M.
3 4 7 9.
5 2 5.
Ante Chr.
A. M.
3 4 9 8.
5 0 6.
Ante Chr.

* Or borrow'd from other Nations their pretended Inventions, as *Anaxagoras*, *Oenopides*, *Briſo*, *Antipho*, *Democritus*, *Hippocrates*, and *Theodorus* *Cyrenæus*, the Master of the divine PLATO, who amplify'd *Geometry*, and publish'd

A. M.
3700.
304.
Anno Chr.

that Masonry kept pace with Geometry; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful EUCLID of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of PTOLOMEUS, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

A. M.
3748.
256.
Anno Chr.

The next King of *Egypt*, PTOLOMEUS PHILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architect*, and GENERAL MASTER-MASON, having among his other great Buildings, erected the famous TOWER of PHAROS, * the Fifth of the *Seven Wonders* of the World.

publish'd the Art Analytic; from whose Academy came forth a vast Number, that soon diffus'd their Knowledge to distant Parts, as Leodamus, Theætetus, Archytas, Leon, Eudoxus, Menaichmus, and Xenocrates; the Master of Aristotle, from whose Academy also came forth Eudemus, Theophrastus, Aristus, Isidorus, Hippicles, and many others.

* On an Island near Alexandria, at one of the Mouths of the Nile, of wonderful Height and most cunning Workmanship, and all of the finest Marble; and it cost 800 Talents, or about 480,000 Crowns. The Master of Work, under the King, was Sistratus

We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did soon imitate *Egypt* in such Improvements; though History fails, and there are no Travellers encourag'd to discover the valuable Remains in Masonry of those once renowned Nations.

Nor should we forget the *learned Island* of SICILY, where the prodigious Geometrician ARCHIMEDES did flourish, * and was unhappily slain when *Syracuse* was taken by *Marcellus* the Roman General: For from *Sicily*, as well as from *Greece*, *Egypt*, and *Asia*, the ancient Romans learnt both the SCIENCE and the ART, what they knew before being either mean or irregular; but as they subdu'd the Nations, they made mighty Discoveries in both; and like wise Men, led captive, not the Body of the People, but the Arts and Sciences, with the most eminent Professors and Practitioners, to *Rome*; which thus became the *Center of Learning*, as well as of imperial Power, until they advanc'd to their *Zenith* of Glory, under AUGUSTUS CÆSAR, (in whose Reign was born God's MESSIAH, the

A. M.
3 7 9².
2 1 2.
Ante Chr.

A. M.
4004.

Sistratus, a most ingenious Mason; and it was afterwards much admir'd by *Julius Cæsar*, who was a good Judge of most Things, though chiefly conversant in Wars and Politicks. It was intended as a Light-House for the Harbour of *Alexandria*, from which the Light-Houses in the Mediterranean were often call'd *Pharos*. Though some, instead of this, mention as the Fifth Wonder, the great OBELISK of *Semiramis*, 150 Feet high, and 24 Feet square at Bottom, or 90 Feet in Circumference at the Ground, all one intire Stone, rising pyramidically, brought from *Armenia* to *Babylon* about the Time of the Siege of *Troy*, if we may believe the History of SEMIRAMIS.

* While ERATOSTHENES and CONON flourish'd in *Greece*: who were surrounded by the excellent APOLLONIUS of *Periga*, and many more before the Birth of Christ, who, though not working Masons, yet were good Surveyors; or, at least, cultivated Geometry, which is the solid Basis of true Masonry, and its Rule.

D

great

great-Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman Liberty*, and their learned Scholars and Pupils; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AUGUSTUS became the *Grand-Master* of the Lodge at *Rome*, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Masonry* in all future Times, as they are indeed an Epitome of the *Asiatic, Egyptian, Grecian* and *Sicilian* Architecture, which we often express by the Name of the AUGUSTAN STILE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Masons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects; for then always Masons, above all other Artists, were the Favourites of the Eminent, and became necessary for their grand Undertakings in any sort of Materials, not only in Stone, Brick, Timber, Plaister; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of *Architecture*.

Nor

Nor should it be forgot, that *Painters* also, and *Statuaries*, * were always reckon'd good *Masons*, as much as *Builders*, *Stone-cutters*, *Bricklayers*, *Carpenters*, *Joiners*, *Upholders* or *Tent-Makers*, and a vast many other *Craftsmen* that could be nam'd, who perform according to *Geometry*, and the *Rules of Building*; though none since *HIRAM ABIF* has been renown'd for *Cunning* in all parts of *Masonry*: And of this enough.

But among the *Heathen*, while the noble *Science Geometry* * was duly cultivated, both before and after the *Reign of Augustus*, even till the *Fifth Century* of the *Christian Era*, *Masonry* was had in great *Esteem*

* For it was not without good Reason, the *Ancients* thought that the *Rules of the beautiful Proportions in Building* were copied, or taken from the *Proportions of the Body natural*: Hence *PHIDIAS* is reckon'd in the *Number of ancient Masons* for erecting the *Statue of the Goddess Nemesis at Rhamnus*, 10 *Cubits high*; and that of *Minerva at Athens*, 26 *Cubits high*; and that of *JUPITER OLYMPIUS*, sitting in his *Temple in Achaia*, between the *Cities of Elis and Pisa*, made of innumerable small *Pieces of Porphyry*, so exceeding grand and proportion'd, that it was reckon'd one of the *Seven Wonders*, as the famous *COLOSSUS at Rhodes* was another, and the greatest *Statue* that ever was erected, made of *Metal*, and dedicated to the *SUN*, 70 *Cubits high*, like a great *Tower at a distance*, at the *Entry of an Harbour*, striding wide enough for the largest *Ships under sail*, built in 12 *Years* by *CARES a famous Mason and Statuary of Sicyon*, and *Scholar to the great Lysippus of the same Fraternity*. This mighty *COLOSSUS*, after standing 56 *Years*, fell by an *Earthquake*, and lay in *Ruins*, the *Wonder of the World*, till *Anno Domini 600*, when the *Soldan of Egypt* carry'd off its *Relicks*, which *stand yet in Canals*.

* By *Menelaus*, *Claudius Ptolomeus*, (who was also the *Prince of Astronomers*) *Plutarch*, *Eutocius* (who recites the *Inventions of Philo, Diocles, Nicomedes, Sphorus*, and *Heron the learned Mechanick*) *Ktesibius* also, the *Inventor of Pumps* (celebrated by *Vitruvius, Proclus, Pliny*, and *Athenaeus*) and *Geminus*, also equall'd by some to *Euclid*; so *Diophantus, Nicomachus, Serenus, Proclus, Pappus, Theon*, &c. all *Geometricians*, and the illustrious *Cultivators of the mechanical Arts*.

D 2

and

and Veneration : And while the *Roman* Empire continu'd in its Glory, the Royal Art was carefully propagated, even to the *ULTIMA THULE*, and a *Lodge* erected in almost every *Roman* Garrison; whereby they generously communicated their *Cunning* to the northern and western Parts of *Europe*, which had grown barbarous before the *Roman* Conquest, though we know not certainly how long; because some think there are a few *Remains* of good Masonry before that *Period* in some Parts of *Europe*, raised by the original Skill that the first Colonies brought with them, as the *Celtic* Edifices, erected by the ancient *Gauls*, and by the ancient *Britains* too, who were a Colony of the *Celts*, long before the *Romans* invaded this Island. *

But when the *GOTHS* and *VANDALS*, that had never been conquer'd by the *Romans*, like a general Deluge, over-ran the *ROMAN EMPIRE*, with warlike Rage and gross Ignorance they utterly destroy'd many of the finest Edifices, and defac'd others, very few escaping; as the *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the *MAHOMETANS*, whose grand Design is only to con-

* *The Natives within the Roman Colonies might be first instructed in building of Citadels and Bridges, and other Fortifications necessary; and afterwards when their Settlement produc'd Peace, and Liberty, and Plenty, the Aborigines did soon imitate their learned and polite Conquerors in Masonry, having then Leisure and a Disposition to raise magnificent Structures. Nay, even the Ingenious of the Neighbouring Nations not conquer'd, learnt much from the Roman Garrisons in Times of Peace and open Correspondence, when they became emulous of the Roman Glory, and thankful that their being Conquer'd was the means of recovering them from ancient Ignorance and Prejudices, when they began to delight in the Royal Art.*

vert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

Thus, upon the Declension of the *Roman Empire*, when the *British Garrisons* were drain'd, the **ANGLES** & other lower **SAXONS**, invited by the *ancient* **BRITONS** to come over and help them against the **SCOTS** and **PICTS**, at length subdu'd the South Part of this *Island*, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a sort of *Vandals*, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians; and then too late lamented the Ignorance of their Fathers in the great Loss of *Roman Masonry*, but knew not how to repair it.

Ann.Dom
448.

Yet becoming a *free People* (as the old *Saxon Laws* testify) and having a Disposition for *Masonry*, they soon began * to imitate the *Asiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of *Masons*; being taught, not only from the faithful *Traditions* and valuable *Remains* of the **BRITONS**, but

* No doubt several Saxon and Scottish Kings with many of the Nobility, great Gentry, and eminent Clergy, became the Grand Masters of those early Lodges, from a mighty Zeal then prevalent for building magnificent Christian Temples; which would also prompt them to enquire after the Laws, Charges, Regulations, Customs, and Usages, of the ancient Lodges, many of which might be preserv'd by Tradition, and all of them very likely in those Parts of the British Islands that were not subdu'd by the Saxons, from whence in time they might be brought, and which the Saxons were more fond of, than careful to revive Geometry and Roman Masonry; as many in all Ages have been more curious and careful about the Laws, Forms, and Usages of their respective Societies, than about the **ARTS** and **SCIENCES** thereof.

But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a Fellow Craft.

even

even by foreign *Princes*; in whose *Dominions* the *Royal Art* had been preserv'd much from *Gothic Ruins*, particularly by **CHARLES MARTELL** King of *France*, who according to the old Records of *Masons*, sent over several expert *Craftsmen* and learned *Architects* into *England*, at the Desire of the *Saxon Kings*: So that during the *Heptarchy*, the *Gothic Architecture* was much encourag'd here, as in other *Christian Lands*.

An. Dom. 828. And though the many *Invasions* of the **DANES** occasion'd the Loss of many Records, yet in *Times* of *Truce* or *Peace* they did not hinder much the good *Work*; though not perform'd according to the *Augustan Style*; nay, the vast *Expence* laid out upon it, with the curious *Inventions* of the *Artists* to supply the *Roman Skill*, doing the best they could, demonstrate their *Esteem* and *Love* for the *Royal Art*, and have render'd the **GOTHIC BUILDINGS** venerable, tho' not imitable by those that relish the *ancient Architecture*.

An. Dom. 1066. And after the *Saxons* and *Danes* were conquer'd by the **NORMANS**, as soon as the *Wars* ended and *Peace* was proclaim'd, the *Gothic Masonry* was encourag'd, even in the *Reign* of the *Conqueror*, * and of his Son King **WILLIAM Rufus**, who built *West-*

* *William the Conqueror built the Tower of LONDON, and many strong Castles in the Country, with several religious Edifices, whose Example was follow'd by the Nobility and Clergy, particularly by Roger de Montgomery Earl of Arundel, the Archbishop of York, the Bishop of Dusham, and GUNDULPH Bishop of Rochester, a mighty Architect.*

minster-

minster-Hall, the largest one Room perhaps in the Earth.

Nor did the *Barons Wars*, nor the many bloody Wars of the subsequent *Norman Kings*, and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the *great Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by the CROWN too; for we read King EDWARD III. had an Officer call'd the King's *Free-Mason*, or *General-Surveyor* of his Buildings, whose Name was HENRY YEVELE, employ'd by that King to build several Abbies, and St. STEPHEN's CHAPPEL at *Westminster*, where the House of Commons now sit in Parliament.

About
An. Dom.
1362

But for the further Instruction of *Candidates* and younger Brethren, a certain Record of Free-Masons, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, *viz.*

About
An. Dom.
1475.

That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King ATHELSTAN, (the Grandson of King ALFRED the Great, a mighty Architect) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the Roman Times, who also prevail'd with the King to improve the CONSTITUTION

About
An. Dom.
930.

TION of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

That the said King's youngest Son, Prince EDWIN, being taught Masonry, and taking upon him the Charges of a MASTER-MASON, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

That accordingly Prince EDWIN summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was GRAND MASTER; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other Languages, from the Contents thereof that Assembly did frame the CONSTITUTION and Charges of an English Lodge, made a Law to preserve and observe the same in all time coming, and ordain'd good Pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with the Consent of the LORDS of the Realm, (for most great Men were then Masons) ordain'd, that for the future, at the Making or Admission of a Brother, the CONSTITUTION should be read, and the Charges hereunto annex'd, by the Master or Warden; and that such as were to be admitted Master-Masons,
or

or Masters of Work, should be examin'd whether they be able of Cunning to serve their respective Lords, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords? for they be their Lords that employ and pay them for their Service and Travel.

*And besides many other things, the said Record adds, That those Charges and Laws of FREE-MASONS have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Council, who have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times. **

Now though in the third Year of the said King Henry VI. while an Infant of about four Years old,

* In another Manuscript more ancient, we read: *That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Alderman of the Town, in which the Congregation is held, should be made Fellow and Brother to the Master, in help of him to gainst Rebels, and for upbearing the Rights of the Realm.*

That enter'd Prentices at their making were charg'd not to be Thieves, or Thieves Maintainers; that they should travel honestly for their pay, and love their Fellows as themselves, and be true to the King of England, and to the Realm, and to the Lodge.

That as such Congregations it shall be enquir'd, whether any Master or Fellow has broke any of the Articles agreed to. And if the Offender, being duly cited to appear, prove Rebel, and will not attend, then the Lodge shall determine against him that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; the which if he presumes for to do, the Sheriff of the County shall prison him, and take all his Goods into the King's Hands, till his Grace be granted him and issued: For this Cause principally have these Congregations been ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of England.

" Amen, so mote it be.

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the Parliament made an Act, that affected only the *working Masons*, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the said Act against the said *Congregations* *. Yet when the said King Henry VI. arriv'd to Man's Estate; the Masons laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden: Nay, the said King and his *Lords* must have been incorporated with the *Free-Masons*, before they could make such Review of the *Records*; and in this Reign, before King Henry's Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the Masons never neglected their *Lodges*

* Tertio Henrici Sexti, Chap. I. An Dom. 1425.

Title. Masons shall not confederate themselves in Chapters and Congregations.

" WHEREAS by yearly Congregations and Confederacies, made by the
 " Masons in their General Assemblies, the good Course & Effect of the Statutes
 " for Labourers be openly violated and broken, in Subversion of the Law, and to the
 " great Damage of all the Commons, our said Sovereign Lord the King, will-
 " ing in this Case to provide a Remedy, by the Advice and Assent aforesaid, and
 " at the special Request of the Commons, hath ordained and established, that such
 " Chapters and Congregations shall not be hereafter holden; and if any such be
 " made, they that cause such Chapters & Congregations to be assembled & holden,
 " if they thereof be convicted, shall be judged for Felons, and that the other Ma-
 " sons that come to such Chapters and Congregations be punish'd by Imprisonment of
 " their Bodies, and make Fine and Ransom at the King's Will.

Co. Inst. 3. p. 99.

for it, nor ever thought it worth while to employ their *noble and eminent Brethren* to have it repeal'd; because the working *Masons*, that are free of the Lodge, scorn to be guilty of such Combinations; and the other free *Masons* have no Concern in Trespasses against the Statutes for Labourers. *

The Kings of SCOTLAND very much encourag'd the *Royal Art*, from the earliest Times down to the Union of the Crowns, as appears by the Remains of glorious Buildings in that *ancient Kingdom*, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among the *Scots Masons*, *viz.* GOD BLESS THE KING AND THE CRAFT.

Nor was the Royal Example neglected by the *Nobility, Gentry, and Clergy* of SCOTLAND, who join'd in every thing for the good of the Craft and Brother-

* That *AB* was made in ignorant Times, when true Learning was a Crime, and Geometry condemn'd for Conjurament; but it cannot derogate in the least Degree from the Honour of the ancient Fraternity, who to be sure would never encourage any such Confederacy of their working Brethren. But by Tradition it is believ'd, that the Parliament-Men were then too much influenc'd by the illiterate Clergy, who were not accepted *Masons*, nor understood Architecture (as the Clergy of some former Ages) and generally thought unworthy of this Brotherhood; yet thinking they had an indefeasible Right to know all Secrets, by virtue of auricular Confession, and the *Masons* never confessing any thing thereof, the said Clergy were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during that Minority, and soon influenc'd the Parliament-Men to lay hold of such supposed Agreements of the working *Masons*, for making an *AB* that might seem to reflect Disrespect upon even the whole worshipful Fraternity, in whose Favour several *ABs* had been both before and after that Period made.

hodd, the Kings all being often the *Grand Masters*, until, among other things, the *Masons* of SCOTLAND were impower'd to have a certain and fix'd *Grand-Master* and *Grand Warden*, who had a Salary from the Crown, and also an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between a *Mason* and *Lord*, to punish the *Mason*, if he deserv'd it, and to oblige both to equitable Terms: At which Hearings, if the *Grand Master* was absent (who was always nobly born) the *Grand Warden* presided. This Privilege remain'd till 1640. the Civil Wars, but is now obsolete; nor can it well be reviv'd until the *King* becomes a *Mason*, because it was not actually exerted at the Union of the Kingdoms. 1707.

Yet the great Care that the SCOTS took of true Masonry, prov'd afterwards very useful to ENGLAND; for the learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, discourag'd this; because, being a *Woman*, she could not be made a *Mason*, tho' as other great Women, she might have much employ'd *Masons*, like *Semiramis* and *Artemisia*. *

But

* ELIZABETH being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the annual Communication of *Masons*, as dangerous to her Government: But, as old *Masons* have transmitted it by Tradition, when the noble Persons her Majesty had committion'd, and brought a sufficient Pledge with them as York on St. John's Day, were once admitted into the Lodge, they made no use of Arms, and return'd
the

But upon her Demise, King JAMES VI. of SCOTLAND succeeding to the Crown of ENGLAND, being a *Mason* King, reviv'd the *English* Lodges; and as he was the *First* King of GREAT BRITAIN, he was also the *First* Prince in the World that recover'd the *Roman* Architecture from the Ruins of *Gothic* Ignorance: For after many dark or illiterate Ages, as soon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to discover the Confusion and Impropriety of the *Gothick* Buildings; and in the Fifteenth and Sixteenth Centuries the AUGUSTAN STYLE was rais'd from its Rubbish in *Italy*, by BRAMANTE, BARBARO, SANSOVINO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZI, VIGNOLA, and many other bright *Architects*: but above all, by the Great PALLADIO, who has not yet been duly imitated in *Italy*, though justly rival'd in *England* by our great *Master-Mason*, INIGO JONES.

But though all true *Masons* honour the Memories of those *Italian Architects*, it must be own'd, that the *Augustan Style* was not reviv'd by any crown'd Head, before King JAMES the Sixth of SCOTLAND, and First of ENGLAND, patroniz'd the said glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of WHITE-HALL; and in his Reign over all Great-

the Queen a most honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were dispell'd, and so, let them alone, as a People much respected by the Noble and the Wise of all the polite Nations, but neglected the Art all her Reign.

Britain,

Britain, the BANQUETING HOUSE, as the first piece of it, was only rais'd,* which is the finest one Room upon Earth; and the Ingenious Mr. *Nicholas Stone* perform'd as *Master-Mason* under the Architect JONES.

Upon his Demise, his Son King CHARLES I. being also a *Mason*, patroniz'd Mr. *Jones* too, and firmly intended to have carried on his Royal Father's Design of WHITE-HALL, according to Mr. *Jones's* Stile; but was unhappily diverted by the Civil Wars.* After the Wars were over, and the *Royal Family* re-'or'd, true *Masonry* was likewise restor'd; especially upon the unhappy Occasion of the Burning of LONDON, *An.* 1666; for then the City-Houses were rebuilt more after the *Roman* Stile, when King CHARLES II. founded the present St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after

* *The Plan and Prospect of that glorious Design being still preserv'd, it is esteem'd by skillful Architects to excel that of any other Palace in the known Earth, for the Symmetry, Firmness, Beauty and Convenience of Architecture; as indeed all Master JONES's Designs and Erections are Originals, and as first View discover him to be the Architect: Nay, his mighty Genius prevail'd with the Nobility and Gentry of all Britain, (for he was as much honour'd in Scotland as in England) to affect and revive the ancient Stile of MASONRY, too long neglected; as appears by the many curious Fabricks of those Times, one of which shall be now mention'd, the least, and perhaps one of the finest, the GATE of the Physic Garden at OXFORD, rais'd by HENRY DANVERS EARL OF DANBY, which cost his Lordship many hundred Pounds, and is as curious a little piece of Masonry as ever was built there before or since, with the following Inscription on the Front of it, viz.*

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS,
IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.
HENRICUS COMES DANBY.

the

the Style of St. PETER's at Rome, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at GREENWICH, according to Mr. *Inigo Jones's* Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. WEB: It is now turn'd into an Hospital for Seamen. He founded also, *Chelsea-College*, an Hospital for Soldiers; and at EDINBURGH he both founded and finish'd his royal Palace of HALY-ROOD-HOUSE, by the Design and Conduct of Sir WILLIAM BRUCE *Bart.* the Master of the Royal Works in SCOTLAND *. So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King CHARLES II. was an *Accepted Free-Mason*, as every one allows he was a great Encourager of the *Craftsmen*.

But in the Reign of his Brother King JAMES II. though some Roman Buildings were carried on, the Lodges of *Free-Masons* in London much dwindled into Ignorance, by not being duly frequented and cultivated. † But after the Revolution, Anno 1688, KING WIL-

* It was an ancient Royal-Palace, and rebuilt after the Augustan Style, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown: And though it is not very large, it is both magnificent and convenient, both Inside and Outside, with good Gardens, and a very large Park; and all other adjacent Accommodations.

† But by the royal Example of his Brother King Charles II. the City of LONDON erected the famous Monument, where the Great Fire began, all of solid Stone, 202 feet high from the Ground, a Pillar of the Dorick Order, 15 Feet diameter, with a curious Stair-Case in the Middle of black Marble, and an iron Balcony on the Top (not unlike those of Trajan and Antoninus at ROME) from whence the City and Suburbs may be view'd; and it is the highest Column we know

WILLIAM, though a warlike Prince, having a good Taste of Achitecture, carried on the aforesaid two famous

know upon Earth. Its Pedestal is 21 Feet square, and 40 Feet high, the Front of which is adorn'd with most ingenious Emblems in Basso Relievo, wrought by that famous Sculptor, Mr. Gabriel Cibber, with large Latin Inscriptions on the Sides of it; founded Anno 1671, and finish'd Anno 1677.

In his Time also the Society of MERCHANT ADVENTURERS rebuilt the ROYAL EXCHANGE of London (the old one being destroy'd by the Fire) all of Stone, after the Roman Style, the finest Structure of that Use in Europe, with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous Master-Carver and Statuary, Mr GRINLIN GIBBONS, who was justly admir'd all over Europe, for his rivalling, if not surpassing, the most fam'd Italian Masters) on the Pedestal of which is the following Inscription, viz.

**CAROLO II CÆSARI BRITANNICO
PATRIÆ PATRI.
REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERIS HUMANI DELICIIIS
UTRIUSQUE FORTUNÆ VICTORI
PACIS EUROPÆ ARBITRO.
MARIUM DOMINO AC VINDICI
SOCIETAS MERCATORUM ADVENTUR ANGLIÆ
QUÆ PER CCCC IAM PROPE ANNOS
REGIA BENIGNITATÆ FLORET
FIDEI INEMERATÆ ET GRATITUDINIS ÆTERNÆ
HOC TESTIMONIUM
VENERABUNDA POSUIT
ANNO SALUTIS HUMANÆ MDCLXXXIV.**

**TO CHARLES II. EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY
BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND
IN ADVERSITY AND PROSPERITY UNMOV'D
UMPIRE OF EUROPE'S PEACE
COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS OF ENGLAND
WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH
OF UNSHAKEN LOYALTY AND ETERNAL GRATITUDE
THIS TESTIMONY
HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV.**

Not

mous Hospitals of *Greenwich* and *Chelſea*, built the fine part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace at LOO in HOLLAND, &c. And the bright Example of that glorious Prince, (who by moſt is reckon'd a *Free-Maſon*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the *Auguſtan Style*; as appears by a vaſt Number of moſt curious Edifices erected ſince throughout the Kingdom: For when in the Ninth Year of the Reign of our late Sovereign QUEEN ANNE, her *Majeſty* and the *Parliament* concurr'd in an Act for erecting 50 new *Pariſh-Churches* in *London*, *Weſtminſter*, and *Suburbs*; and the QUEEN had granted a Commiſſion to ſeveral of the *Ministers of State*, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbishops*, with ſeveral other *Bishops* and dignify'd *Clergymen*, to put the Act in execution; they order'd the ſaid *New Churches*

Nor ſhould we forget the famous THEATER of OXFORD, built by Arch-biſhop SHELDON, at his ſole Coſt, in that King's Time, which, among his other fine Works, was deſign'd and conducted alſo by Sir Chriſtopher Wren the King's Architect, for it is juſtly admir'd by the curious; and the MUSLUM adjoining to it, a fine Building rais'd at the Charge of that illuſtrious UNIVERSITY, where there have been ſince erected ſeveral more Roman Buildings, as Trinity-College Chappel, Allhallows Church in High-ſtreet, Peckwater-Square in Chriſt Church College the new Printing Houſe, and the whole of Queen's-College rebuilt, &c. by the liberal Donations of ſome eminent Benefactors, and by the publick Spirit, Vigilancy, and Fidelity of the Heads of Colleges, who generally have had a true Taſte of Roman Architecture.

The learned UNIVERSITY of CAMBRIDGE not having had the Management of ſuch liberal Donations, have not ſo many fine Structures; but they have two of the moſt curious and excellent in Great-Britain of their kind, the one a Gothick Building, KING'S COLLEGE CHAPPEL (unleſs you except King Henry VII's Chappel in Weſtminſter-Abbey); and the other a Roman Building, TRINITY COLLEGE LIBRARY.

to be rais'd according to the *ancient Roman Style*, as appears, by those that are already rais'd; and the present honourable *Commissioners* having the same good Judgment of Architecture, are carrying on the same laudable *grand Design*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his present *Majesty* KING GEORGE, who was also graciously pleas'd to lay the *first Stone* in the Foundation of his Parish Church of St. MARTIN's in *Campis*, on the South-East Corner (by his Majesty's *Proxy* for the time, the present *Bishop of Salisbury*). which is now rebuilding, strong, large, and beautiful, at the Cost of the *Parishioners*.*

In short, it would require many large Volumes to contain the many splendid Instances of the *mighty Influence*

* The Bishop of Salisbury went in an orderly Procession, duly attended, and having level'd the first Stone, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the use of the Craftsmen. The following Inscription was cut in the Foundation Stone, and a Sheet of Lead put upon it, viz.

D. S.
 SERENISSIMUS REX GEORGIUS
 PER DEPUTATUM SUUM
 REVERENDUM ADMODUM IN CHRISTO PATREM
 RICHARDUM EPISCOPUM SARISBURIENSEM
 SUMMUM SUUM ELEMOSYNARIUM
 ADSISTENTE (REGIS JUSSU)
 DOMINO THO. HEWET EQU. AUR.
 ÆDIFICIORUM REGIORUM CURATORE
 PRINCIPALI
 PRIMUM HUIUS ECCLESIAE LAPIDEM
 POSUIT
 MARTII 19. ANNO DOM. 1721
 ANNOQUE REGNI SUI OCTAVO.

SACRED

*Influence of Masonry from the Creation, in every Age, and in every Nation, as could be collected from Historians and Travellers: But especially in those Parts of the World where the Europeans correspond and trade, such Remains of ancient, large, curious, and magnificent Colonading, have been discover'd by the Inquisitive, that they can't enough lament the general Devastations of the Goths and Mahometans; and must conclude, that no Art was ever so much encourag'd as this; as indeed none other is so extensively useful to Mankind.**

F 2

Nay,

SACRED TO GOD.
 HIS MOST EXCELLENT MAJESTY KING GEORGE
 BY HIS PROXY
 THE RIGHT REVEREND FATHER IN CHRIST
 RICHARD LORD BISHOP OF SALISBURY
 HIS MAJESTY'S CHIEF ALMONER
 ASSISTED (AT HIS MAJESTY'S COMMAND)
 BY SIR THOMAS HEWET KNIGHT
 OF HIS MAJESTY'S ROYAL BUILDINGS
 PRINCIPAL SURVEYOR
 THE FIRST STONE OF THIS CHURCH
 LAID
 THIS 19th OF MARCH ANNO DOMINI 1721
 AND THE EIGHTH YEAR OF HIS REIGN.

* *It were endless to recount and describe the many curious Roman Buildings in Great-Britain alone, erected since the Revival of Roman Masonry; of which a few may be here mention'd, besides those already spoken of, viz.*

The QUEEN's House at Greenwich,

Belonging to the Crown.

The great Gallery in Somerset-Gardens,

The Crown.

Gunnersbury-House near Brentford, Middlesex,

*{ Possess'd by the Duke of
 Queensbury.
 Duke of Ancafter.*

Lindfay-House in Lincoln's-Inn-Fields,

York-Stairs at the Thames in York-Buildings.

St. Paul's Church in Covent Garden, with its

glorious Portico.

The

Nay, if it were expedient, it could be made appear, that from this *ancient Fraternity*, the Societies or Orders of the *Warlike KNIGHTS*, and of the *Religious* too, in process of time, - did borrow many solemn Usages; for none of them were better instituted, more decently install'd, or did more sacredly observe their *Laws and Charges* than the Accepted *Masons* have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a way peculiar to themselves, which the most *Cunning* and the most *Learned* cannot penetrate into, though it has been often attempted; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn BRITISH NATIONS*, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort; and reviv'd the *drooping Lodges of London*,
this

<i>The Building and Piazza of Covent-Garden,</i>	<i>Duke of Bedford.</i>
<i>Wilton Castle in Wiltshire,</i>	<i>Earl of Pembroke.</i>
<i>Castle-Ashby in Northamptonshire,</i>	<i>Earl of Strafford.</i>
<i>Stoke-Park in ditto,</i>	<i>Arundel Esq.</i>
<i>Wing House in Bedfordshire,</i>	<i>Hon. William Stanhope, Esq.</i>
<i>Chevening-House in Kent,</i>	<i>Earl Stanhope.</i>
<i>Ambrose-Bury in Wiltshire,</i>	<i>Lord Carleton.</i>
<i>All design'd by the incomparable INIGO JONES, and most of them conducted</i>	
<i>by him, or by his Son-in-Law Mr. Webb, according to Mr. Jones's Designs.</i>	
<i>Besides many more conducted by other Architects, influenc'd by the same happy</i>	
<i>Genius; such as,</i>	
<i>Bow-Church Steeple in Cheapside,</i>	<i>Built by Sir Chas. Wren.</i>
<i>Hotham-House in Beverly, Yorkshire,</i>	<i>Sir Charles Hotham Bart.</i>
<i>Melvin-House in Fife,</i>	<i>Earl of Leven.</i>

Long.

this fair *Metropolis* flourisheth, as well as other Parts, with several worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Assembly*, wherein the *Forms* and *Usages* of the most ancient and worshipful Fraternity are wisely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preserved; so that the whole *Body* resembles a well built *Arch*; several *Noblemen* and *Gentlemen* of the best Rank, with *Clergymen* and learned *Scholars* of most Professions and Denominations, having

Longleat-House in Wiltshire,	Viscount Weymouth.
Chesterlee Street-House in Durham County	John Hedworth, Esq,
Montague-House in Bloomsbury, London,	Duke of Montagu.
Drumlanrig Castle in Northdaleshire,	Duke of Queensbury.
Castle-Howard in Yorkshire,	Earl of Carlisle.
Stainborough-House in ditto,	Earl of Strafford.
Hopton-Castle in Linlithgowshire,	Earl of Hopton.
Blenheim-Castle at Woodstock, Oxfordshire,	Duke of Marlborough.
Chatsworth-Castle in Derbyshire,	Duke of Devonshire.
Palace of Hammliton in Clydsdaleshire,	Duke of Hammliton.
Wanstead House in Epping-Forest, Essex,	Lord Castlemain.
Duncomb-Park in Yorkshire,	Thomas Duncomb Esq,
Mereworth-Castle in Kent,	Hon. John Fane Esq,
Sterling-House near Sterling-Castle,	Duke of Argyle.
Kinross-House in Kinrossshire,	Sr William Bruce Bart.
Stronnon-Castle in Wiltshire,	Henry Hoar Esq,
Willbury-House in ditto,	William Benson Esq,
Bute Castle in Isle of Bute,	Earle of Bute.
Walpole-House near Lin Regis, Norfolk,	Hon. Rob. Walpole Esq;
Burlington-House in Pickadilly, St. James's,	Earl of Burlington.
Westminster,	} The Crown. Lord Bruce.
Dormitory of King's-School, Westminster,	
Tottenham-Park in Wiltshire,	
These three last are design'd and conducted by the Earl of BURLINGTON, who bids fair to be the best Architect of Britain, (if he is not so already) and we hear his Lordship intends to publish the valuable Remains of Mr. Inigo Jones, for the Improvement of other Architects.	

Besides

ving frankly join'd and submitted to take the *Charges*,
and to wear the *Badges* of a Free and Accepted *Mason*,
under our present worthy *Grand-Master*, the most noble
PRINCE John Duke of MONTAGUE.

Besides more of the same Roman Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are stately, beautiful, and convenient Structures, notwithstanding the Mistakes of their several Architects: And besides the sumptuous and venerable Gothick Buildings, past reckoning, as Cathedrals; Parish Churches, Chappels, Bridges, old Palaces of the Kings, of the Nobility, of the Bishops, and the Country, known well to Travellers, and to such as peruse the Histories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the Roman Style may be review'd in Mr. Campbell the Architect's ingenious Book, call'd VITRUVIUS BRITANNICUS: And if the Disposition for true ancient Masonry prevails, for some time, with Noblemen, Gentlemen, and learned Men, (as it is likely it will) this ISLAND will become the MISTRESS of the Earth, for Designing, Drawing, and Conducting, and capable to instruct all other Nations in all things relating to the ROYAL ART.




THE



T H E C H A R G E S Of a F R E E - M A S O N ,

Extracted from the ancient RECORDS of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the Use of the Lodges in London: To be read at the making of New Brethren, or when the Master shall order it.

The GENERAL HEADS, viz.

- I.  F GOD and RELIGION.
- II. Of the CIVIL MAGISTRATE
supreme and subordinate.
- III. Of LODGES.
- IV. Of MASTERS, *Wardens, Fellows, and Apprentices.*
- V. Of the Management of the *Craft* in working.
- VI. Of BEHAVIOUR, *viz.*
 - 1. In the Lodge while *constituted*.
 - 2. After the Lodge is over and the *Brethren* not gone.
 - 3. When

3. When Brethren meet without *Strangers*,
but not in a *Lodge*.
4. In Presence of *Strangers not Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

I *Concerning* GOD and RELIGION.

A *Mason* is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Liber-tine*. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be *good Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may distinguish'd; whereby Masonry becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must else have remain'd at a perpetual Distance:-

II. Of the CIVIL MAGISTRATE *supreme and subordinate*.

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutiful to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion,
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so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

III. *of* L O D G E S.

A LODGE is a Place where *Masons* assemble and work: Hence that Assembly, or duly organiz'd Society of *Masons*, is call'd a LODGE, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the GENERAL REGULATIONS. It is either *particular* or *general*, and will be best understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, free-born, and of mature and
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discreet. Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV Of MASTERS *WARDENS* Fellows and Apprentices.

All Preferment among *Masons* is grounded upon real Worth and personal Merit only; that so the *Lords* may be well served, the Brethren not put to Shame, nor the *Royal Craft* despis'd: Therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to *this Fraternity*. Only *Candidates* may know, that no *Master* should take an *Apprentice*, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's LORD*, and of being made a *Brother*, and then a *Fellow-Craft*. in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the *WARDEN*, and then the *Master* of the *Lodge*, the *Grand Warden*, and at length the *GRAND-MASTER* of all the *Lodges*, according to his Merit.

No Brother can be a *WARDEN* until he has pass'd the part of a *Fellow-Craft*; nor a *MASTER* until he has acted as a *Warden*, nor *GRAND-WARDEN*

DEN until he has been *Master* of a *Lodge*, nor *GRAND MASTER* unless he has been a *Fellow-Craft* before his Election, who is also to be nobly born, or a *Gentleman* of the best Fashion, or some eminent *Scholar*, or some curious *Architect*, or other *Artist*, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodges*. And for the better, and easier, and more honourable Discharge of his Office, the *Grand-Master* has a Power to chuse his own DEPUTY GRAND-MASTER, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the GRAND-MASTER, his *Principal*, should act, unless the said *Principal* be present, or interpose his Authority by a Letter.

These Rulers and Governors, *supreme* and *subordinate*, of the ancient *Lodge*, are to be obey'd in their respective Stations by all the Brethren; according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

V. Of the Management of the CRAFT in working.

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days*; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master*, or Overseer of the *Lord's Work*; who is to be call'd MASTER by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no dis-

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bliging Name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of Cunning, shall undertake the *Lord's* Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any *Brother* or *Apprentice* than he really may deserve.

Both the *MASTER* and the *Masons* receiving their Wages justly, shall be faithful to the *Lord*, and honestly finish their Work, whether *Task* or *Journey*. Nor put the Work to *Task* that hath been accustomed to *Journey*.

None shall discover Envy at the Prosperity of a *Brother*, nor supplant him or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the *Lord's* Profit, unless he be thoroughly acquainted with the Design and Draughts of him that began it.

When a *Fellow-Craftsman* is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the Work in the *Master's* Absence to the *Lord's* Profit; and his Brethren shall obey him.

All *Masons* employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the *Master* till the Work is finish'd.

A *younger* *Brother* shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of *Brotherly Love*.

All the Tools used in working shall be approved by the Grand Lodge. No

No *Labourer* shall be employ'd in the proper Work of *Masonry*; nor shall *Free-Masons* work with those that are *not free*, without an urgent Necessity; nor shall they teach *Labourers* and *unaccepted Masons*, as they should teach a *Brother* or *Fellow*.

VI. Of BEHAVIOUR, viz.

1. In the LODGE while CONSTITUTED.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all such Contröversies, (unless you carry it by *Appeal* to the GRAND LODGE) and to whom they ought to be referr'd, unless a *Lord's* Work be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

2. BEHA-

2. *BEHAVIOUR after the LODGE is over and the BRETHREN not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an *easy* and *free* Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State-Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mention'd; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolv'd against all *Politicks*, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation* in *BRITAIN*, or the Dissent and Secession of these Nations from the *Communion* of *ROME*.

3. *BEHAVIOUR when Brethren meet-without Strangers, but not in a LODGE form'd.*

You are to salute one another in a courteous Manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating
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from that Respect which is due to any Brother, were he not a Mason: For though all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid *ill Manners*.

4. *BEHAVIOUR in the Presence of STRANGERS not MASONS.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *workipful Fraternity*.

5. *BEHAVIOUR at HOME, and in your NEIGHBOURHOOD.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

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6. *BEHAVIOUR towards a strange BROTHER.*

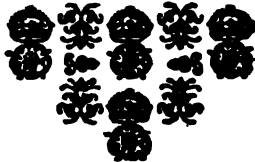
You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd. But you are not charg'd to do beyond your Ability, only to prefer a poor *Brother*, that is! a *good Man* and *true*, before any other poor People in the same Circumstances.

FINALLY, All these *CHARGES* you are to observe, and also those that shall be communicated to you in *another way*; cultivating BROTHERLY-LOVE, the Foundation and Cape-stone, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all Wrangling and Quarelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own or his *Lodge*; and from thence you may appeal to the GRAND LODGE at the *Quarterly Communication*, and from thence to the *annual GRAND LODGE*, as has been the ancient laudable Conduct

Conduct of our Fore-fathers in every Nation ; never taking a *legal Course* but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of *Master* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair* of MASONRY with the more Alacrity and Success ; but with respect to *Brothers* or *Fellows* at Law, the *Master* and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that Submission is impracticable, they must however carry on their *Process* or *Law-Suit* without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd ; that all may see the *benign Influence* of MASONRY, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

AMEN SO MOTE IT BE.



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P O S T

P O S T S C R I P T.

A *Worthy* BROTHER, learned in the *Law*, has communicated to the *Author* (while this Sheet was printing) the Opinion of the *Great Judge COKE* upon the *Act* against *Masons*, 3 *Hen. VI.* Chap. I. which is Printed in this Book, Page 34, and which Quotation the Author has compar'd with the Original, *viz.*

COKE's Institutes, third Part, Fol. 99.

The CAUSE wherefore this Offence was made Felony, is, for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (says my Lord COKE) all the Statutes concerning Labourers, before this Act, and whereunto this Act doth refer, are repeal'd by the Statute of 5 Eliz. Chap. 4. whereby the Cause and End of the making of this Act is taken away; and consequently this Act is become of no Force or Effect; for, cessante ratione Legis, cessat ipsa Lex: And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers; which now cannot be so alledg'd, because these Statutes be repeal'd. Therefore this would be put out of the Charge of Justices of Peace, written by Master LAMBERT, pag. 227.


This Quotation confirms the Tradition of *old Masons*, that this most learned JUDGE really belong'd to the ancient Lodge, and was a *faithful Brother*.

GENE-

Compiled first by Mr. **GEORGE PAYNE**,
Anno 1720, when he was **GRAND-MASTER**, and
 approv'd by the **GRAND-LODGE** on *St. John*
Baptist's Day, Anno 1721, at *Stationer's-Hall*, **LON-**
DON ; when the *most noble* **PRINCE John Duke**
of MONTAGU was unanimously chosen our
GRAND-MASTER for the Year ensuing ; who chose
JOHN BEAL, M. D. his *Deputy Grand-Master* ;

and { Mr. *Josiah Villeneuve* } were chosen by the Lodge
 { Mr. *Tho. Morris, jun.* } GRAND-WARDENS.

And now, by the Command of our said *Right Wor-*
shipful GRAND-MASTER MONTAGU, the
Author of this Book has compar'd them with, and
reduc'd them to the ancient *Records* and immemo-
rial *Usages* of the Fraternity, and digested them in-
to this new Method, with several proper Explicati-
ons, for the Use of the Lodges in and about *London*
and *Westminster*.

I.  **THE GRAND-MASTER**, or his **DEPUTY**, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside where-ever he is, with the *Master* of the *Lodge* on his Left-hand, and to order his

his *Grand-Wardens* to attend him, who are not to act in particular *Lodges* as *Wardens*, but in his Presence, and at his Command; because there the **GRAND-MASTER** may command the *Wardens* of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his *Wardens pro tempore*:

II. The **MASTER** of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sickness, Death, or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before; for in that Case the *absent Master's* Authority reverts to the last *Master* then present; though he cannot act until the said *senior Warden* has once congregated the *Lodge*, or in his Absence the *junior Warden*.

III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the *Lodges* in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than **FIVE** new Brethren at one Time, nor any Man under the Age of *Twenty-five*, who must be also his own *Master*; unless by a Dispensation from the *Grand-Master* or his *Deputy*.

V. No Man can be made or admitted a Member of a particular *Lodge*, without previous notice *one month*

Month before given to the said *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the *Candidate*; unless by the Dispensation aforesaid.

VI. But no Man can be enter'd a Brother in any particular *Lodge*, or admitted to be a Member thereof, without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the *Master*; and they are to signify their *Consent* or *Dissent* in their own prudent way, either virtually or in form, but with Unanimity: Nor is this inherent Privilege subject to a Dispensation; because the *Members* of a particular *Lodge* are the best Judges of it; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom; or even break and disperse the *Lodge*; which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge*; which *Charity* shall be lodg'd with the *Master* or *Wardens*, or the *Cashier*, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions*, the *Charges*, and *Regulations*, and to such other good *Usages* as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge* in which they

they were made *Brethren*, or were afterwards admitted *Members*, unless the *Lodge* becomes too numerous ; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy* : And when they are thus separated, they must either immediately join themselves to such other *Lodge* as they shall like best, with the unanimous Consent of that other *Lodge* to which they go (*as above regulated*) or else they must obtain the *Grand-Master's* Warrant to join in forming a new *Lodge*.

If any Set or Number of *Masons* shall take upon themselves to form a *Lodge* without the *Grand-Master's* Warrant, the *regular Lodges* are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds ; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* shall in his Prudence direct, and until he approve of them by his *Warrant*, which must be signify'd to the *other Lodges*, as the Custom is when a *new Lodge* is to be register'd in the *List of Lodges*.

IX. But if any Brother so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Wardens* in a *form'd Lodge* ; and if he will not refrain his Imprudence, and obediently submit to the Advice of the *Brethren*, and reform what gives them Offence, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or else in such a manner as the *Quarterly Communication* shall in their great Prudence think fit ; for which a *new Regulation* may be afterwards made.

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X. The *Majority* of every particular *Lodge*, when congregated, shall have the Privilege of giving *Instructions* to their *Master* and *Wardens*, before the assembling of the *Grand Chapter*, or *Lodge* at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.

XI. All *particular Lodges* are to observe the same *Usages* as much as possible; in order to which, and for cultivating a good Understanding among *Free-Masons*, some Members out of every *Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient.

XII. The *GRAND-Lodge* consists of, and is form'd by the *Masters* and *Wardens* of all the regular particular *Lodges* upon Record, with the *GRAND-MASTER* at their Head, and his *Deputy*, on his Left-hand, and the *Grand-Wardens* in their proper Places; and must have a *QUARTERLY COMMUNICATION* about *Michaelmas*, *Christmas*, and *Lady-Day*, in some convenient Place, as the *Grand-Master* shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the *Grand-Lodge* ask'd and given, or unless it be duly ask'd by the said *Lodge*.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless

less the said *Lodge* leave any particular thing to the Determination of the *Grand-Master*, for the sake of Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted: *Apprentices* must be admitted *Masters* and *Fellow-Craft* only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided: And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodge* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular *Lodge* shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge*: And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for SECRETARY, wherein shall be recorded all the *Lodges*, with their usual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what
Money

Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else: But every particular *Lodge* shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (in a *new Regulation*) to carry in the *Charity* collected by them to the GRAND-LODGE, at the *Quarterly* or *Annual Communication*, in order to make a common Stock of it, for the more handsome Relief of *poor Brethren*.

They shall also appoint a *Treasurer*, a Brother of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended; and shall expend or disburse the same by such a *certain Order* sign'd, as the *Grand-Lodge* shall afterwards agree to in a *new Regulation*: But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Wardens*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

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The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand-Lodge*; but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the *Fraternity*.

XIV. If at any *GRAND-LODGE*, stated or occasional, quarterly or annual, the *GRAND-MASTER* and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the Chair, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the time; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of right take place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the *GRAND-LODGE* none can act as *Wardens* but the *Grand-Wardens* themselves, if present; and if absent, the *Grand-Master*, or the Person who presides in his Place, shall order *private Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither by the particular *Master*

Master thereof; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The *GRAND-WARDENS*, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse his Concurrence in any certain necessary Affair; in which Case, or in case of any Difference between the *Deputy*, and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Master* should receive no Intimation of Business concerning *Masonry*, but from his *Deputy* first, except in such certain Cases as his Worship can well judge of; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No *GRAND-MASTER*, *Deputy Grand-Master*, *Grand-Wardens*, *Treasurer*, *Secretary*, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the *Master* or *Warden* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

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XVIII. IF

XVIII. If the **DEPUTY GRAND-MASTER** be sick, or necessarily absent, the *Grand-Master* may chuse any *Fellow-Craft* he pleases to be his *Deputy pro tempore*: But he that is chosen *Deputy* at the *Grand-Lodge*, and the *Grand-Wardens* too, cannot be discharg'd without the Cause fairly appear to the *Majority* of the *Grand-Lodge*; and the **GRAND-MASTER**, if he is uneasy, may call a **GRAND-LODGE** on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which case, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the **MASTER** and his *Deputy* or his *Wardens*, are to concur in allowing the **MASTER** to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case, that Harmony and Peace may be preserv'd.

XIX. If the **GRAND-MASTER** should abuse his Power, and render himself unworthy of the Obedience and Subjection of the *Lodges*, he shall be treated in a way and manner to be agreed upon in a *new Regulation*; because hitherto the ancient *Fraternity* have had no occasion for it: their former **GRAND-MASTERS** having all behaved themselves worthy of that honorable Office.

XX. The **GRAND-MASTER**, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges*, about Town during his *Mastership*.

XXI. If the **GRAND-MASTER** die during his *Mastership*, or by Sickness, or by being beyond Sea, or any other way should be render'd incapable of discharging

discharging his Office, the DEPUTY, or in his Absence, the *Senior* GRAND-WARDEN, or in his Absence the *Junior*, or in his Absence any three present *Masters* of *Lodges*, shall join to congregate the GRAND-LODGE immediately, to advise together upon that Emergency, and, to send two of their Number to invite the *last* GRAND-MASTER to resume his Office, which now in course reverts to him; or if he refuse, then the *next last*, and so backward: But if no former *Grand-Master* can be found, then the *Deputy* shall act as *Principal*, until another is chosen; or if there be no *Deputy*, then the oldest *Master*.

XXII. The BRETHREN of all the *Lodges* in and about *London* and *Westminster*, shall meet at an ANNUAL COMMUNICATION and *Feast*, in some convenient Place, on *St. JOHN Baptist's Day*, or else on *St. JOHN Evangelist's Day*, as the *Grand-Lodge* shall think fit by a *new Regulation*, having of late Years met on *St. John Baptist's Day*: Provided,

The Majority of the *Masters* and *Wardens*, with the *Grand-Master*, his *Deputy* and *Wardens*; agree at their *Quarterly Communication*, three Months before, that there shall be a *Feast*, and a *General Communication* of all the Brethren: For if either the *Grand-Master*, or the *Majority* of the particular *Masters*, are against it, it must be dropt for that Time.

But whether there shall be a *Feast* for all the Brethren, or not, yet the GRAND-LODGE must meet in some convenient Place *annually* on *St. JOHN's Day*. or if it be *Sunday*, then on the next Day, in order to
chuse

choose every Year a new GRAND-MASTER, Deputy, and Wardens.

XXIII. If it be thought expedient, and the GRAND-MASTER, with the Majority of the Masters and Wardens, agree to hold a GRAND FEAST, according to the ancient laudable Custom of *Masons*, then the GRAND-WARDENS shall have the Care of preparing the Tickets, seal'd with the Grand-Master's Seal, of disposing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the Feast, of finding out a proper and convenient Place to feast in; and of every other Thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two Grand-Wardens, and that all Matters may be expeditiously and safely managed, the Grand-Master, or his Deputy, shall have Power to nominate and appoint a certain Number of Stewards, as his Worship shall think fit, to act in Concert with the two Grand-Wardens; all Things relating to the Feast being decided amongst them by a Majority of Voices; except the Grand-Master or his Deputy interpose by a particular Direction or Appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand-Master, or his Deputy, for Directions and Orders about the Premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their Advice and Orders; or else they may take the Matter wholly upon themselves, and do the best they can.

The

The Grand-Wardens and the Stewards are to account for all the Money they receive, or expend, to the *Grand-Lodge*; after Dinner, or when the Grand-Lodge shall think fit to receive their Accounts.

If the *Grand-Master* pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand-Feast, and about any Emergency or accidental Thing relating thereunto, that may require Advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienc'd and discreet Fellow-Craft of his Lodge, to compose a *Committee*, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: *Provided* they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes; that so no true Brother may be debarr'd, nor a false Brother or meer Pretender, admitted. This *Committee* must meet very early on St. *John's Day*, at the Place, even before any Persons come with Tickets.

XXVI. The *Grand-Master* shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place for some good Reasons; and who are to be at the Command of the Committee.

XXVII. The Grand-Wardens, or the Stewards, shall appoint before-hand such a Number of Brethren to
serve

serve at Table as they think fit and proper for that Work; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day; but *free* and *accepted Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy* at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the *new Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delay'd, and refer'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be fear'd to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the **GRAND FEAST**.

3. To consult about whatever concerns the Decency and Decorum of the *Grand-Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion or any momentous and important Affair, that shall
be

be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are discuss'd, the GRAND-MASTER and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a NEW GRAND-MASTER, or continuing the *present*, if they have not done it the Day before; and if they are unanimous for continuing the *present* Grand-Master, his *Worship* shall be call'd in, and humbly desir'd to do the *Fraternity* the Honour of ruling them for the Year ensuing: And after Dinner it will be known whether he accepts of it or not; For it should not be discover'd but by the Election it self.

XXX. Then the *Masters* and *Wardens*, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some time after Dinner the GRAND-LODGE is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desired and allow'd.

XXXII. If the GRAND-MASTER of last Year has consented with the *Masters* and *Wardens* in private, before Dinner, to continue for the Year ensuing; then one of the Grand-Lodge, deputed for that purpose, shall represent to all the Brethren his *Worship's* good Government, &c. And turning to him, shall, in the name
K of

of the *Grand Lodge*, humbly request him to do the **FRATERNITY** *the great Honour* (if nobly born, if not, *the great Kindness*) of continuing to be their *Grand Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the *Grand-Lodge* shall proclaim him **GRAND-MASTER**, and all the Members of the *Lodge* shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this Day before Dinner, nor the Day before, desir'd the last *Grand-Master* to continue in the *Master*ship another Year; or if he, when desir'd, has not consented: Then,

The last *Grand-Master* shall nominate his Successor for the Year ensuing, who if unanimously approv'd by the *Grand-Lodge*, and if there present, shall be proclaim'd, saluted, and congratulated the *New Grand Master* as above hinted, and immediately install'd by the last *Grand-Master*, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new *Grand-Master* shall be chosen immediately by *Ballot*, every Master and Warden writing his Man's Name, and the last *Grand-Master* writing his Man's Name too; and the Man, whose Name the last *Grand Master* shall first take out, casually or by chance, shall be **GRAND-MASTER** for the Year ensuing; and if present, he shall be proclaimed saluted, and congratulated, as above hinted, and
forthwith

forthwith install'd by the last Grand-Master according to Usage.

XXXV. The last Grand-Master thus continued, or the new Grand-Master thus install'd, shall next nominate and appoint his *Deputy Grand-Master*, either the last or a new one, who shall be also declar'd, saluted and congratulated, as above hinted.

The *GRAND-MASTER* shall also nominate the new *GRAND-WARDENS*, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated as above hinted; but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master*: As the *Wardens* of private *Lodges* are also to be chosen by *Ballois* in each *Lodge*, if the Members thereof do not agree to their *Master's* Nomination.

XXXVI. But if the *BROTHER*, whom the present *Grand-Master* shall nominate for his *Successor*, or whom the Majority of the *Grand-Lodge* shall happen to chuse by *Ballot*, is, by Sickness or other necessary Occasion, absent from the *Grand-Feast*, he cannot be proclaim'd the *NEW GRAND-MASTER*, unless the *old Grand-Master*, or some of the *Masters* and *Wardens* of the *GRAND-LODGE* can vouch, upon the Honour of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office; in which case the *old GRAND-MASTER* shall act as Proxy, and shall nominate the *Deputy* and *Wardens* in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the *GRAND-MASTER* shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak,
K 2
directing

directing his Discourse to his *Worship* ; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else referr'd to the Consideration of the **GRAND-LODGE** at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The **GRAND-MASTER** or his *Deputy*, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every *Annual* **GRAND-LODGE** has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity* : Provided always that *the old LAND-MARKS be carefully preserv'd*, and that such Alterations and *new Regulations* be propos'd and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast* ; and that they be offer'd also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice* ; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory ; which must, after Dinner, and after the *new GRAND-MASTER* is install'd, be solemnly desir'd ; as it was desir'd and obtain'd for these **REGULATIONS**, when propos'd by the **GRAND-LODGE**, to about 150 Brethren, on *St. John Baptist's Day*. 1721.

P O S T-

P O S T S C R I P T.

Here follows the Manner of constituting a *NEW LODGE*, as practis'd by his *Grace* the *DUKE* of *WHARTON*, the present *Right Worshipful GRAND-MASTER*, according to the ancient Usages of *MASONS*.

A *NEW LODGE*, for avoiding many irregularities, should be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens*; or in the *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him, or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Crafts*, the *GRAND-MASTER* shall ask his *Deputy* if he has examin'd them, and finds the *Candidate Master* well skill'd in the *noble Science* and the *royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the affirmative, he shall (by the *Grand-Master's* Order) take the *Candidate* from among his *Fellows*, and present him to the *Grand-Master*; saying, *Right worshipful Grand-Master, the Brethren here desire to be form'd into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true*
and



*and trusty, and a Lover of the whole Fraternity, where-
soever dispers'd over the Face of the Earth.*

Then the GRAND-MASTER, placing the *Candidate* on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Brethren, shall say, *I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.* with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the GRAND-MASTER shall ask the *Candidate*, saying, *Do you submit to these Charges as Masters have done in all Ages?* And the *Candidate* signifying his cordial Submission thereunto, the *Grand-Master* shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the *Grand-Master* or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to the Thing presented.

After this, the Members of this *new Lodge*, bowing all together to the *Grand-Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The *Deputy* and the *Grand-Wardens*, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the *new Master*; and
he

he shall return his becoming Acknowledgements to the *Grand-Master* first, and to the rest in their Order.

Then the *Grand-Master* desires the new Master to enter immediately upon the Exercise of his Office, in chusing his *Wardens*: And the *new Master*, calling forth two *Fellow-Craft*, presents them to the *Grand-Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The senior or junior *Grand-Warden*, or some other Brother for him, shall rehearse the *Charges of Wardens*; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon which the *new Master*, presenting them with the *Instruments* of their Office, shall in due Form, install them in their proper Places; and the Brethren of that *new Lodge* shall signify their Obedience to the *new Wardens* by the usual *Congratulation*.

And this **LODGE** being thus compleatly constituted, shall be register'd in the *Grand-Master's* Book, and by his Order notified to the *other Lodges*.



APPRO-

A P P R O B A T I O N.

WH E R E A S by the Confusions occasioned in the Saxon, Danish, and Norman Wars, the *Records* of *Masons* have been much vitiated, the *Free-Masons* of England twice thought it necessary to correct their *Constitutions*, *Charges*, and *Regulations*; first in the Reign of King Athelstan the Saxon, and long after in the Reign of King Edward IV. the Norman: And whereas the old *Constitutions* in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometry and ancient Architecture, to the great Offence of all the learned and judicious Brethren, whereby also the Ignorant have been deceiv'd.

And our late worthy Grand-Master, his Grace the Duke of MONTAGU, having order'd the Author to peruse, correct, and digest into a new and better Method, the History, Charges, and Regulations of the ancient Fraternity; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' in many things erroneous) and from several other ancient Records of *Masons*, he has drawn forth the above-written *new Constitutions*, with the Charges and General Regulations. And the Author having submitted the whole to the Perusal and Corrections of the late and present Deputy Grand-Masters, and of other learned Brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication; he did regularly deliver them to the late Grand-Master himself, the said DUKE of MONTAGU, for his Examination, Correction, and Approbation; and his Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use

ast of the Lodges, tho' they were not quite ready for the Press during his Mastership.

THEREFORE We, the present *Grand-Master* of the Right Worshiptul and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our solemn *Approbation* thereof, as what We believe will fully answer the End proposed; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain that these be received in every particular Lodge under our Cognizance, as the *ONLY CONSTITUTIONS* of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP Duke of WHARTON, *Grand-Master*,
J. T. DESAGULIERS, L. L. D. and F. R. S.
DEPUTT Grand-Master,

YOSHUA TIMSON,
WILLIAM HAWKINS, } *Grand-Wardens*.

And the *Masters* and *Wardens* of particular Lodges, viz.

- | | |
|--|---|
| I. THOMAS MORRIS , <i>sen. Master</i> . | III. JOHN TURNER , <i>Master</i> . |
| <i>John Bristow</i> } <i>Wardens</i> . | <i>Anthony Sayer</i> } <i>Wardens</i> . |
| <i>Abraham Abbot</i> } | <i>Edward Cole</i> } |
| II. RICHARD HALL , <i>Master</i> . | IV. Mr. GEORGE PAYNE , <i>Master</i> . |
| <i>Philip Waterston</i> } <i>Wardens</i> . | <i>Stephen Hall, M. D.</i> } |
| <i>John Doyer</i> } | <i>Francis Sorell, Esq.</i> } |

L

V. Mr.

V. **Mr. M. BIRKHEAD**, Master.

Francis Bayly } Wardens.
Nicholas Abraham }

VI. **WILLIAM READ**, Master.

John Glover } Wardens.
Robert Corbell }

VII. **HENRY BRANSON**, Master.

Henry Lug } Wardens.
John Townsend }

VIII. Master.

Jonathan Stiff } Wardens.
John Shipton }

IX. **GEO. OWEN**, M. D. Master.

Ematt Bowen } Wardens.
John Elouch }

X. Master.

John Lubson } Wardens.
Richard Smith }

XI. **FRANCIS** Earl of Dalkeith, Mr

Capt. *Andrew Robinson* } Wardens.
Col. *Thomas Inwood* }

XII. **JOHN BEAL**, M. D. and

F. R. S. Master.
Edward Patek, Esq. } Wardens.
Charles More, Esq. }

XIII. **THO MORRIS**, jun. Master.

Joseph Ridler } Wardens.
John Clark }

XIV. **THO. ROBBE**, Esq. Master

Thomas Groust } Wardens.
Bray Lane }

XV. **JOHN SHEPHERD**, Master.

John Jones } Wardens.
John Buckler }

XVI. **J. GEORGES**, Esq. Master.

Robert Gray, Esq. } Wardens.
Charles Grymes, Esq. }

XVII. **JA. ANDERSON**, A. M.

and Author of this Book, Master
Gavin Vaughan, Esq. } Wardens.
Walter Greenwood, Esq. }

XVIII. **THO. HARBIN**, Master.

William Anky } Wardens.
John Saxen }

XIX. **ROBERT CAPELL**, Master

Haac. Mansfield } Wardens.
William Bly }

XX. **JOHN GORMAN**, Master.

Charles Garey } Wardens.
Edward Morbury }



THE



T H E
Master's SONG.
 O R T H E
HISTORY of MASONRY.

To be sung with a *Chorus*, when the MASTER shall give Leave (*no Brother being present to whom Singing is disagreeable*) either one Part only, or all together, as he pleases.

P A R T I.

I.
ADAM, the first of humane Kind,
 Created with GEOMETRY
 Imprinted on his *Royal Mind*,
 Instructed soon his *Progeny*
CAIN & SETH, who then improv'd
 The lib'ral *Science* in the *Art*
 Of *Architecture*, which they lov'd,
 And to their Offspring did impart.

II.
CAIN a City fair and strong
 First built, and call'd it *Consecrate*,
 From *Enoch's* Name, his eldest Son,
 Which all his Race did imitate :
 But godly **ENOCH**, of *Setb's* Loins,
 Two Columns rais'd with mighty
 And all his Family enjoins (Skill :
 True *Colonading* to fulfill.

III.
 Our Father **NOAH** next appear'd
 A *Mason* too divinely taught ;
 And by divine Command uprear'd
 The **ARK**, that held a goodly
 (Fraught :
 Twas built by true *Geometry*,
 A Piece of *Architecture* fine ,
 Help'd by his Sons, in number **THREE**,
 Concurring in the *grand Design*.

IV.
 So from the gen'ral *Deluge* none
 Were sav'd, but *Masons* and their
 (*Wives* ;
 And all Mankind from them alone
 Descending, *Architecture* thrives ;
 For they, when multiply'd amain,
 Fit to disperse and fill the Earth,
 In **SHINAR's** large & lovely Plains
 To **MASONRY** gave second Birth.

V.
 For most of Mankind were employ'd,
 To build the City and the Tow'r ;
 The Gen'ral Lodge was overjoy'd,
 In such Effects of *Masons* Pow'r ;
 Till vain Ambition did provoke
 Their Maker to confound their *Pier* ;
 Yet tho' with Tongues confus'd they
 (spoke,
 The learned *Art* they ne'er forgot.

CHORUS
*Who can unfold the Royal Art ?
 Or sing its Secrets in a Song ?
 They're safely kept in Masons HEART
 And to the ancient Lodge belong.*

[Stop here to drink the present GRAND-
 MASTER's Health.]

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P A R T

PART II.

I.
THUS when from **DABEL** they
 (disperse
 In Colonies to distant Climes,
 All *Masons* true, who could rehearse
 Their Works to those of after
 (Times ;
 King **NIMROD** sooty'd his Realm,
 By Castles, Tow'ns, and Cities fair ;
MITZRAM, who rul'd at *Egypt's*
 (Helm,
 Built *Pyramids* suspended there.

II.
 Nor **JAPHET**, and his gallant Breed,
 Did less in *Masonry* prevail ;
 Nor **SHEM**, and those that did
 (succeed
 To promis'd Blessings by Entail :
 For Father **ABRAM** brought from **UR**
Geometry, the Science good ;
 Which he reveal'd, without demur,
 To all descending from his Blood.

III.
 Nay **JACOB's** Race at length were
 (taught,
 To lay aside the Shepherd's Crook,
 To use *Geometry* were brought,
 Whilst under *Pharaoh's* cruel Yoke,
 Till **MOSES** *Master-Mason* rose,
 And led the **HOLY LODGE** from
 (thence,
 All *Masons* train'd, to whom he chose,
 His curious Learning to dispense.

IV.
AHOLIAB and **BEZALEEL**,
 Inspired Men the **TENT** uprear'd ;
 Where the *Sherkinah* chose to dwell,
 And *Geometrick Skill* appear'd :

And when these valiant *Masons* fill'd
Canaan, the learn'd **PHENICIANS**
 (know
 The Tribes of *Isra'l* better skill'd
 In *Architecture* firm and true.

V.
 For **DAGON's** House in *Gaza* Town,
 Artfully propt by **COLUMNS**
 (two ;
 By **SAMSON's** mighty Arms pull'd
 (down
 On *Lords Philistien*, whom it slew ;
 Tho' 'twas the finest Fabrick rais'd
 By *Canaan's* Sons, could not com-
 (pare
 With the Creator's *Temple* prais'd,
 For glorious Strength and Structure
 (fair.

VI.
 But here we stop a while to toast
 Our **MASTER's** Health and
 (Wardens both ;
 And warn you all to shun the Coast
 Of *Samson's* Shipwrack Fame and
 (Troth .
 His *Secrets* once to **WIFE** disclos'd
 His Strength was fled, his Courage
 (tam'd
 To cruel Foes he was expos'd,
 And never was a *Mason* nam'd.

CHORUS
*Who can unfold the Royal Art ?
 - Or sing its Secrets in a Song ?
 They're safely kept in Masons HEART,
 And to the ancient Lodge belong*

[Stop here to drink the Health of the
 Master and Wardens of this particu-
 lar Lodge.

PART

❖ [85] ❖
P A R T III.

I.
W E sing of MASON'S ancient
(Fame
When *four score Thousand Craftsmen*
(stood,
Under the MASTERS of great Name
Three Thousand and six Hundred
(good,
Employ'd by SOLOMON the *Sire*
And *General* MASTER MASON
(too;
As HIRAM was in stately *Tyre*,
Like *Salem* built by *Masons true*.

II.
The *Royal Art* was then divine,
The *Craftsmen* counsell'd from
(above,
The *Temple* did all Works outshine,
The wond'ring World did all
(approve,
Ingenious Men, from every Place,
Came to survey the glorious *Pile*;
And, when return'd, began to trace,
And imitate its lofty *Style*.

III.
At length the GRECIANS came to
(know
Geometry, and learnt the Art,
Which great PYTHAGORAS did
(show,
And Glorious EUCLID did im-
(part;
Th' amazing ARCHIMEDES too,
And many other Scholars good;
Till ancient ROMANS did review
The *Art*, and *Science* understood.

IV.
But when proud ASIAThey had quell'd,
And GREECE and EGYPT
(overcome,
In *Architecture* they excell'd,
And brought the Learning all to
(ROME,

Where wise VITRUVIUS, *Master*
(prime
Of *Architects*, the *Art* improv'd;
In Great AUGUSTUS' peaceful Time,
When *Arts* and *Artists* were be-
(lov'd

V.
They brought the Knowledge from
(the *East*;
And as they made the Nations
(yield,
They spread it thro' the *North* and
(*West*,
And taught the World the *Art* to
(build,

Witness their *Gradels* and *Towers*.
To fortify their *Legions* fine,
Their *Temples*, *Palaces*, and *Bow'rs*,
That spoke the *Masons* GRAND
(DESIGN

VI.
Thus mighty *Eastern Kings*, and some
Of *Abram's* Race, and Monarchs
(good,
Of *Egypt*, *Syria*, *Greece*, and *Rome*,
True *Architecture* understood:
No wonder then if *Masons* join,
To celebrate those *Mason-Kings*,
With solemn *Note* and flowing *Wine*,
Whilst ev'ry *Brother* jointly sings,

CHORUS.
Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the ancient Lodge belong.

*I Stop here to drink to the glorious Me-
mory of Emperors, Kings, Princes,
Nobles, Gentry, Clergy, and learn-
ed Scho'ars that ever propagated the
Art.*

P A R T

PART IV.

I.

OH! glorious Days for *Masons* wise,
O'er all the *Roman Empire* when
Their *Panns*, resounding to the Skies,
Proclaim'd them good and useful
(Men;
For many Ages thus employ'd,
Until the *Goths*, with warlike Rage,
And brutal Ignorance, destroy'd
The Toil of many a learned Age.

II

But when the conqu'ring *Goths* were
(brought
To embrace the *Christian Faith*, they
(found
The Folly that their Fathers wrought,
In loss of *Architecture* sound.
At length their Deal for stately *Panns*,
And wealthy Grandeur, when at
(Peace,
Made them exert their utmost Pains,
Their *Gothic Buildings* to up-raise,

III.

Thus many a sumptuous lofty Pile
Was rais'd in every *Christian Land*,
Tho' not conform to *Roman Style*,
Yet which did *Reverence* command:
The *King* and *Craft* agreeing still,
In well-form'd Lodges to supply
The mournful Want of *Roman Skill*
With their new sort of *Masonry*.

IV.

For many Ages this prevails,
Their Work is *Architecture* deem'd;
In *England, Scutland, Ireland, Wales*,
The *Craftsmen* highly are esteem'd,

By *Kings*, as *Masters* of the *Lodge*,
By many a wealthy noble *Peer*,
By Lord and Laird, by Priest and
(Judge;
By all the People every where.

V.

So *Masons* ancient *Records* tell,
King *Abelstan*, of *Scot* Blood,
Gave them a Charter free to dwell
In *Lofty Lodges*, with Orders good,
Drawn from old Writings by his Son,
Prince *Edwin*, General *Master* bright,
Who met at *Tork* the Brethren soon,
And to that *Lodge* did all retire.

VI

Thence were their *ss* and *Charges*
(fine
In ev'ry Reign observ'd with Care
Of *Scot*, *Danish*, *Norman Line*,
Till *British* Crowns united were:
The Monarch First of this whole *Isle*
Was learned *James* a *Mason King*,
Who first of *Kings* reviv'd the *Style*
Of great *Augustus*: therefore sing.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in *Mason's Heart*,
And to the ancient *Lodge* belong.

[Step here to drink to the happy Memory
of all the Reciters of the ancient *Anglo-
saxon Style*.

PART

P A R T V.

I.

THUS tho' in *Italy* the Art
From *Gothick Rubbish* first was
(rais'd;
And great *Palladio* did impart
A Style by *Masons* justly prais'd:
Yet here his mighty Rival *Jones*,
Of *British* Architects the prime,
Did build such glorious Heaps of
(Stones,
As ne'er were match'd since *Cæsar's*
(Time.

II.

King *Charles* the first, a *Mason* too,
With several Peers and wealthy
(Men,
Employ'd him & his Craftsmen true,
Till wretched Civil Wars began.
But after Peace and Crown restor'd
Tho' *London* was in Ashes laid,
By *Masons* Art and good Accord,
A finer *London* rear'd its Head.

III.

King *Charles* the second rais'd then
The finest Column upon Earth,
Founded *St. Paul's*, that stately *Fane*,
And Royal Change, with Joy and
(Mirth:
But afterwards the Lodges fail'd;
Till great *Nassau* the Tact reviv'd,
Whose bright Example so prevail'd
That ever since the *Art* has thriv'd.

IV.

Let other Nations boast at will,
Great Britain now will yield to
For true Geometry and Skill, (none,
In building Timber, Brick and
(Stone;
For *Architecture* of each sort,
For curious *Lodges*, where we find
The *Noble* and the *Wise* resort,
And drink with Craftsmen true and
(kind.

V.

Then let good Beethren all rejoice,
And fill their Glafs with chearful
(Heart;
Let them express with grateful Voice
The Praises of the wondrous *Art*:
Let ev'ry Brother's Health go round,
Not Fool or Knave but *Mason* true;
And let our *Master's* Fame resound,
The noble *Duke of MONTAGU*.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the ancient Lodge belong.

T H E

THE Warden's Song; OR ANOTHER — HISTORY of MASONRY.

COMPOS D

Since the most noble Prince PHILIP Duke of WHAR-
TON was chosen GRAND-MASTER.

To be sung and play'd at the *Quarterly Communication*.

I.
WHEN e'er we are alone,
And ev'ry Stranger gone,
In Summer, Autumn, Winter, Spring,
Begin to play, begin to sing,
The mighty *Genius* of the lofty Lodge,
In ev'ry Age
That did engage
And well inspir'd the Prince, the
(Priest, the Judge,
The Noble and the Wise to join
In rearing *Masou's Grand Design*.

II.
The *Grand Design* to rear,
Was ever *Adam's* Care,
From *Adam* down before the Flood,
Whole *Art* old *Nash* understood,
And did impart to *Japhet*, *Ssem* and
Who taught their Race (*Ham*,
To build space
Proud *Babel's* Town and Tow'r, un-
(till it came
To be admir'd too much, and then
Dispersed, were the Sons of *Men*.

III.
But tho' their Tongues confus'd
In distant Climes they us'd,
They brought from *Shinar* Orders
(good,
To rear the *Art* they understood :
Therefore sing first the Princes of the
Next *Belus* great, (Isles ;
Who fixt his Seat
In old *Assyria*, building stately Piles ;
And *Mitrazim's* Pyramids among
The other Subjects of our Song.

IV.
And *Ssem*, who did instil
The useful wondrous *Skill*
Into the Minds of Nations great :
And *Abram* next, who did relate
Th' *Assyrian* Learning to his Sons,
In *Egypt's* Land, (that when
By *Pharaoh's* Hand,
Were roughly taught to be most
(skillful Men ;
Till their *Grand-Master Moses* rose
And them deliver'd from their Foes.

V. Bu

V.

But who can sing his Praise,
Who did the *Tow* upraise ?
Then sing his Workmen true as Steel,
Moliah and *Beralel*;
Sing *Tyre* and *Sidon*, and *Phenicians* old.
But *Semfon's* Blot
Is ne'er forgot :
He blabb'd his Secrets to his *Wife*, that sold
Her *Husband*, who at last pull'd down
The House on all in *Gaze Town*.

VI.

But *Solomon* the King
With solemn Note we sing,
Who rear'd at length the *Grand Design*,
By Wealth, and Pow'r, and Art divine ;
Help'd by the learned *Hiram* Tyrian Prince,
By *Craftsmen* good,
That understood
Wise *Hiram Abif's* charming Influence :
He aided *Jewish Masters* bright,
Whose curious Works none can recite.

VII.

These glorious *Mason Kings*
Each thankful Brother sings,
Who to its Zenith rais'd the *Art*,
And to all Nations did impart
The useful Skill : For from the *Temple*
To ev'ry Land, (fine,
And foreign Strand,
The *Craftsmen* march'd, and taught the
(*Grand Design* ;
Of which the *Kings*, with mighty *Peers*,
And *harm'd Men*, were Overseers.

VIII.

Diana's Temple next,
In *Lesser Asia* fixt ;
And *Babylon's* proud *Walls*, the *Sea*;
Of *Nimrod* the *Great* ;
The *Tomb* of *Mausolus*, the *Carian King* ;
With many a *Pile*
Of lofty *Style*
In *Africa* and *Greater Asia*, sing,
In *Greece*, in *Sicily*, and *Rome*,
That had those Nations overcome,

IX.

Then sing *Augustus* too,
The *General Master* true,
Who by *Pirrotius* did refine
And spread the *Masons Grand Design*
Thro' *North* and *West* ; till ancient *Britons*
The *Royal Art* (chose
In ev'ry Part,
And *Roman Architecture* could disclose,
Until the *Saxons* warlike *Rage*
Destroy'd the Skill of many an Age.

X.

At length the *Gothick Style*
Prevail'd in *Britain's* Isle,
When *Masons Grand Design* reviv'd,
And in their well form'd *Lodges* thriv'd
Tho' not as formerly in *Roman Days* ;
Yet sing the *Fames*
Of *Saxons*, *Danes*,
Of *Sons*, *Welsh*, *Irish* ; but sing first
(the *Praise*
Of *Abelstan* and *Edwin Prince*,
Our *Master* of great Influence.

M

XL AL.

XI.

And eke the *Norman Kings*
The *British Masons* sing:
Till *Roman* Style revived there,
And *British* Crowns united were
In learned *James*, a *Mason King*, who rais'd
Fine Heaps of Stones
By *Isigo Jones*,
That rival'd with *Palladio*, justly prais'd
In *Italy*, and *Britain* too,
For Architecture firm and true.

XII.

And thence in ev'ry Reign
Did *Masonry* obtain
With *Kings*, the Noble and the Wife,
Whose *Fame* resounding to the Skies,
Excites the present Age in *Lodge* to join,
And *Aprons* wear,
With Skill and Care,
To raise the *Masons* ancient *Grand Design*,
And to revive th' *Augustan Style*
In many an artful glorious *Pile*.

XIII.

From henceforth ever sing
The *Craftsmen* and the *King*,
With *Poetry* and *Music* sweet
Resound their *Harmony* compleat.
And with *Geometry* in skilful Hand,
Due *Honour* pay,
Without Delay, (Grand
To *Wharfedale* make *Duke* our *Master*
He rules the *Free-born Sons of Art*,
By Love and Friendship, Hand and
(Heart.

CHORUS.

Who can rehearse the Praise,
In soft Poetick Lays,
Or solid Prose, of *Masons true*, (View?
Whose *Art* transcends the common
Their *Secrets*, ne'er to *Strangers* yet ex-
Preserv'd shall be (pos'd,
By *Masons Free*;
And only to the ancient *Lodge* disclos'd;
Because they're kept in *Masons' Hearts*
By Brethren of the *Royal Art*.

To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of *Masons*, viz. The Company of *Masons*, being otherwise termed *Free Masons*, of ancient Standing and good Reputing, by means of assable and kind Meetings diverse Times, and as a loving Brotherhood should use to do, did frequent this mutual Assembly in the Time of King Henry V. the 12th Year of his most gracious Reign And the said Record describing a *Coat of Arms*; much the same with That of the LONDON COMPANY of *Free-men Masons*, it is generally believ'd that the said Company is descended of the ancient Fraternity; and that in former Times no Man was made free of that Company until he was install'd in some *Lodge of Free and Accepted Masons*, as a necessary Qualification. But that laudable Practice seems to have been long in Disuse. The Brethren in foreign Parts have also discover'd that several noble and ancient Societies and Orders of Men have derived their Charges and Regulations from the *Free-Masons*, (which are now the most ancient Order upon Earth) and perhaps were originally all Members too of the said ancient and worshipful Fraternity. But this will more fully appear in due Time.

THE FELLOW-CRAFTS SONG

By our Brother *CHARLES DELAFAYE*, Esq

To be sung and play'd at the GRAND-FEAST.

I.

HAIL *Masonry*! thou *Craft* divine!
Glory of Earth, from Heav'n re-
(veal'd;
Which dost with Jewels precious shiue,
From all but *Masons* Eyes conceal'd.

CHORUS.
Thy Praises due who can rehearse
In various Prose, or flowing Verse?

II.

As Men from Brutes distinguish'd are,
A *Mason* other Men excels;
For what's in Knowledge choice and rare
But in his Breast securely dwells!

CHORUS.
His silent Breast and faithful Heart
Preserve the Secrets of the Art.

III.

From scorching Heat, and piercing Cold,
From Beasts, whose Roar the Forest
(rends;
From the Assaults of Warriors bold.

The *Masons Art* Mankind defends,
CHORUS.
Be to this Art due Honours paid,
From which Mankind receives such Aid.

IV

Emblems of State, that feed our Pride,
Distinctions troublesome, and vain.
By *Masons* true are laid aside:
Art's free-born *Sons* such Toys disdain

CHORUS
Embled by the Name they bear
Distinguish'd by the Badge they wear

V.

Sweet Fellowship, from Envy free:
Friendly converse of Brotherhood
The *Lodge's* lasting Cement be!
Which has for Ages firmly stood.

CHORUS.
A Lodge, thus built, for Ages last
Has lasted, and will ever last.

VI.

Then in our Songs be Justice done
To those who have enrich'd the *Art*
From *Jabal* down to *Bartolomew*,
And let each Brother bear a Part.

CHORUS.
*Let noble *Masons* Honours go round,*
*Their Praise in lofty *Lodge* resound.*

M 2.

THE

THE Enter'd 'PRENTICES SONG.

By our late BROTHER

Mr. *MATTHEW BIRKHEAD*, deceas'd.

To be sung when all *grave Business* is over, and with the MASTER's Leave

I

COME let us prepare,
We *Brothers* that are
Assembled on merry Occasion :
Let's drink, laugh, and sing ;
Our *Wine* has a Spring :
Here's a Health to an *Accepted Mason*.

II.

The *World* is in pain
Our *Secrets* to gain,
And still let them wonder and gaze on ;
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason*.

III.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*.

IV

Great *Kings*, *Dukes*, and *Lords*,
Have laid by their *Swords*,
Our *Mystery* to put a good *Grace* on,
And ne'er been asham'd
To hear themselves nam'd
With a *Free* and an *Accepted Mason*.

V

Antiquity's *Pride*
We have on our side,
And it maketh Men just in their *Station* .
There's nought but what's good
To be under stood
By a *Free* and an *Accepted Mason*.

VI.

Then join *Hand in Hand*,
T each each other firm stand,
Let's be merry; and put a bright *Face* on;
What *Mortal* can boast
So NOBLE A TOAST,
As a *Free* and an *Accepted Mason*.

A New

A New S O N G.

I.
WHAT though they call us Ma-
 (sons Fools,
 We prove by Geometry and Rules,
 We've Arts are taught in all our Schools ;
 They charge us falsely then.
 We make it plainly to appear,
 By our Behaviour every where
 That where you meet a Mason, there
 You meet a Gentleman.

II.
 'Tis true we once have charged been
 With Disobedience to our Queen ;
 But after Monarchs plain have seen,
 The Secrets they have sought.
 We hatch no Plots against the State, .
 Nor 'gainst great Men in Power prate
 But all that's generous, good and great
 Is daily by us taught.

III.
 What noble Structures do we see
 By ancient Brethren raised be !
 The World's surpriz'd, and shall not we
 Then honour Masonry ?
 Let those that do despise the Art
 Live in a Cave in some Desert,
 And herd with Beasts from Men apart
 For their Stupidity.

IV.
 View but those Savage Nations, where
 No Masonry did e'er appear,
 What strange unpolish'd Brutes they are
 Then honour Masonry.
 It makes us courteous, easy, free,
 Generous, honourable, and gay ;
 What other Art the like can say ?
 Here's a Health to Masonry,



L O N D O N, this 17th Day of *January*, 1722,3.

AT the *Quarterly Communication*, This Book, which was undertaken at the Command of His G R A C E the D U K E of M O N T A G U, our late *Grand-Master*, having been regularly approved in Manuscript by the *Grand-Lodge*, was this Day produced here in Print, and approved by the S O C I E T Y: Wherefore we do hereby Order the same to be Published, and recommend it for the Use of the L O D G E S.

PHILIP DUKE of WHARTON, *Grand-Master*.

J. T. DESAGULIERS, *Deputy Grand-Master*.

F I N I S.





THE LOAN EXHIBITION OF FRANKLINIANA
(Looking East)



Benjamin Franklin

LOAN EXHIBITION
OF
FRANKLINIANA
EDITED BY
R. W. MONTGOMERY OF THE LIBRARY
OF THE
MUSEUM OF THE CITY OF PHILADELPHIA
MAY 1876 - AUGUST 1877
1877

1. NAME
 2. DATE
 3. PERIOD
 4. ASSIGNMENT



Benj Franklin

LOAN EXHIBITION
OF
FRANKLINIANA
Under the Direction of the
R. W. Grand Lodge of Pennsylvania
F. & A. M.
—
MASONIC TEMPLE, PHILADELPHIA
—
March 7th to April 23rd
1906.

THE
NATIONAL
ARCHIVES
COLLECTION

THE LOAN EXHIBITION OF FRANKLINIANA

At the Quarterly Communication in December, the Committee on Library, in its annual report, said:

“Your Committee has also asked for an appropriation of \$1,500 to arrange for a Loan Exhibition of Frankliniana in connection with the celebration of the two hundredth anniversary of the birth of FRANKLIN, which will be held by the Grand Lodge, the American Philosophical Society and the Historical Society of Pennsylvania. The experience gained in connection with a similar exhibition in memory of WASHINGTON, will assist your Committee to make the contemplated exhibition one of great interest as well as profit to the Fraternity and to the public generally. When the appropriation is made and becomes available, immediate steps will be taken by the Librarian, under the direction of a sub-committee of the Committee on Library, to make the necessary arrangements for the purpose indicated.”

The Committee on Finance having approved of the amount requested, the appropriation was made by the Grand Lodge.

The Committee on Library, Brothers LOUIS WAGNER, I. LAYTON REGISTER, WILLIAM D. MCILROY, SAMUEL W. LATTA, CHARLES L. LOCKWOOD, JOHN WANAMAKER and JULIUS F. SACHSE, appointed a sub-committee com-

Loan Exhibition

posed of Brothers WAGNER, LATTI, LOCKWOOD and SACHSE, to take charge of the matter, and, in conjunction with the Librarian, Brother GEORGE P. RUPP, who was most enthusiastic and efficient, gathered together a very valuable and interesting collection of matter relating to Past Grand Master FRANKLIN.

At the completion of the exercises in the Grand Lodge on the evening of March 7th, Brother LOUIS WAGNER, Chairman of the Committee on Library, announced that, in accordance with the action taken at the Quarterly Communication on December last, the Committee had arranged for an exhibit of Frankliniana, which was in place and ready for the inspection of the Brethren in the east end of the main corridor of the Temple, adjoining the Library; that a large number of exceedingly interesting relics of FRANKLIN and of his time and generation had been loaned; and that the Exhibition would continue until April 23rd, from 10 A. M. to 4 P. M. for the general public, and at other hours for members of the Craft.

The exhibition remained open until April 23d, and during that time was visited by 47,287 persons.

CATALOGUE

COMPILED BY
BROTHER JULIUS F. SACHSE
OF THE COMMITTEE ON LIBRARY

- 1 Benjamin Franklin. Portrait in oil. Full length. Painted by Fred James, Philadelphia, 1884.
Loaned by the Grand Lodge of Pennsylvania.
- 2 Benjamin Franklin. Portrait in oil. After Martin, by Samuel Bell Waugh.
Loaned by the Franklin Fire Insurance Company of Philadelphia.
- 3 Benjamin Franklin. Portrait in oil. After Martin, by Thomas Sully.
Loaned by Mrs. William Pepper, Philadelphia.
- 4 Benjamin Franklin. Portrait in oil. After Martin, by Etter.
Loaned by Select and Common Councils of Philadelphia.
- 5 Same. Portrait in oil. By Joseph Sigfrede Duplessis.
Loaned by the Mutual Assurance Company of Philadelphia.
- 6 Same. Portrait in pastel. By Joseph S. Duplessis.
Loaned by Mr. Felix Isman, Philadelphia.
- 7 Same. Portrait in oil. By Th. Gainsborough.
Loaned by the University of Pennsylvania.
- 8 Same. Portrait in oil. By Matthew Pratt.
Loaned by Mr. Charles H. Hart, Philadelphia.
- 9 Same. Portrait in oil. Copy by Welsh, A. D. 1855, of Benjamin West's portrait of Franklin, at the Pennsylvania Hospital.
Loaned by Select and Common Councils of Philadelphia.
- 10 Francis Folger Franklin. Original portrait in oil of Franklin's son, who died aged four years, and who is buried in Christ Church Burying Ground at S. E. Corner of Fifth and Arch Streets, Philadelphia, near his parents.
Loaned by Mrs. Edward P. Davis, Philadelphia.

1706—The Franklin Bi-centenary—1906

- 11 Sarah (Sally) Franklin. Portrait in oil. By Thomas Sully, after Hopner. The original is in the Metropolitan Museum in New York.
Loaned by Mrs. Edward P. Davis, Philadelphia.
- 12 Benjamin Franklin. Portrait on panel in oil, size 8 x 10 inches. Cochin type.
Loaned by Mr. Albert Rosenthal, Philadelphia.
- 13 Same. Portrait on panel in oil, size 8 x 10. Filleul type.
Loaned by Mr. Albert Rosenthal, Philadelphia.
- 14 William Allen. Portrait in oil of the First Grand Master of Pennsylvania. Painted by Benjamin West.
Loaned by Select and Common Councils of Philadelphia.
- 15 Benjamin Franklin. Original miniature by Thouron, a Swiss artist, painted on ivory, date given as 1782. A study for this miniature is owned by the French Government and deposited in the Louvre. (See portrait on cover of programme, p. 15, *ante*.)
Loaned by Bro. Julius F. Sachse, Philadelphia.
- 16 Same. Miniature on ivory. Artist unknown.
Loaned by Mrs. William Pepper, Philadelphia.
- 17 Same. Original portrait. Drawn with pencil by Benjamin West. Loaned by Bro. John Wanamaker, Philadelphia.
- 18 Same. Le Docteur Franklin. Pencil drawing by De Meaux, after Duplessis. Given by Franklin to Miss Elisa Hewson (Mrs. D. Caldwell, grandmother of present owner).
Loaned by Mr. C. S. Bradford, Philadelphia.
- 19 Same. Plaque by Wedgwood, size 2½ x 1½ inches. In white bas-relief, on blue background. Labeled on back "*A rare iniquen wazon Jasper 1782.*"
Loaned by Messrs. J. E. Barr & Co., Philadelphia.
- 20 Same. Terra cotta medallion, bas-relief. Modeled by Nini in France, 1777. One of the fifteen original medallions.
Loaned by Bro. Julius F. Sachse, Philadelphia.
- 21 Louis XVI. of France. Miniature on ivory. By Louis Sicardy, about 1784. Presented by the King to Franklin upon his retirement as Minister to France. It was originally set with three circles of 408 diamonds. This miniature was referred to in Franklin's will, which bequeathed it to his daughter, Sarah Bache.
Loaned by James May Duane, Esq., of New York.
- 22 Franklin. Four colored studies of Franklin types in miniature frames. By Albert Rosenthal.
Loaned by the Artist.

Catalogue

- 23 Same. Large color study. By Albert Rosenthal.
Loaned by the Artist.
- 24 Same. Colored engraving, after Charles Willson Peale.
Etched by Max Rosenthal.
Loaned by Messrs. J. E. Barr & Co., Philadelphia.
- 25 Same. Marble bust in Carrara marble. By Guiseppe Ceracchi.
Loaned by the Academy of Fine Arts, Philadelphia.
- 26 Same. Marble bust—very fine.
Loaned by the Franklin Fire Insurance Company of Philadelphia.
- 27 Franklin. Marble bust. Artist not known.
Loaned by the Union League of Philadelphia.
- 28 Same. Bronze bust. By Jean Antoine Houdon. Marked
"Houdon, 1778."
Loaned by Joseph Y. Jeanes, Esq., Philadelphia.
- 28a Franklin. Marble bust.
- 29 Washington. Marble bust.
Loaned by Select and Common Councils of Philadelphia.
- 30 Benjamin Franklin. An original etching. "Charles Willson Peale, fecit"—1787.
Loaned by Mrs. Warren S. Gould, Boston, Mass.
Franklin, as Grand Master. A pen drawing made for a local newspaper by John Neall.
Loaned by Bro. James S. Benn, Philadelphia.
- 31 Silver cream pot. Made in London, 1765. Presented in 1775 by Dr. John Fothergill to Franklin, after their unavailing efforts to avert the American Revolution. It is described in Franklin's will, which bequeathed it to Henry Hill, his executor; the latter gave it to his sister, Mrs. Moore, by whom it was given to Mrs. R. F. Mott.
Loaned by Mrs. Francis B. Gummere, the present owner.
- 32 Birthplace of Franklin in Boston. Wood cut.
Loaned by Thomas L. Latta, Esq., Philadelphia.
- 33 Number 19, Unity Street, Boston, Mass. Photograph of house Franklin purchased for his sister.
Loaned by Mrs. Warren T. Gould, Boston, Mass.
- 34 Franklin Medals. Bronze, 1776-1779.
Loaned by Bro. Henry Mitchell, Boston, Mass.
- 35 Broadside. Advertisement concerning Franklin's bifocal spectacles.
Loaned by Andrew J. Lloyd, Esq., Boston, Mass.

1706—The Franklin Bi-centenary—1906

- 36 Order in Council. Dated July 26, 1787, with autograph of Franklin.

Loaned by Bro. Benjamin M. Nead, Harrisburg, Pa.

- 37 Petition of Paul Troth. Signed by Franklin.

Loaned by Bro. Benjamin M. Nead, Harrisburg, Pa.

FRANKLIN IMPRINTS

- 38 The Constitutions of the Free-Masons, containing the History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity, For the Use of the Lodges,—London Printed; Anno 5723. Reprinted in Philadelphia by special Order for the Use of the Brethren in North America. In the Year of Masonry 5734, Anno Domini 1734, Sq. 8 vo. pp. 94.

Loaned by the Grand Lodge Library.

- 39 M. T. Cicero's Cato Major, or his Discourse of Old Age: with Explanatory Notes. Philadelphia: Printed and sold by B. Franklin MDCCXLIV.

Loaned by Mrs. Susan S. Vail, Germantown.

- 40 Laws of the Library Company of Philadelphia made in pursuance of their Charter, at a General Meeting, held in the Library, on the third day of May, 1742. Printed by B. Franklin, MDCCXLVI.

Loaned by the Philadelphia Library Company.

- 41 A Unique Imprint. Anno Regni Georgii II. Regis Magnae Britannicae, Franciae & Hiberniae Vigesimo Tertia, etc. Philadelphia, Printed by B. Franklin, at the New-Printing-Office, near the Market, 1749.

Loaned by Bro. John Wanamaker, Philadelphia.

- 42 Arndt's True Christianity. Des Hocherteuchteter Theologi, Herrn Johann Arndts, Weiland General-Superintendenten des Fürstenthums Lüneburg, etc. Sämtliche Sechs geistreiche Bücher vom Wahren Christenthum, etc. Philadelphia gedruckt und verlegt bey Benjamin Franklin und Johann Böhn, 1751.

Loaned by Bro. William H. Bellows, Philadelphia.

- 43 A Sermon Preached in Christ Church, Philadelphia, before the Provincial Grand Master and General Communication of Free and Accepted Masons. On Tuesday the 24th of June, 1755, etc. Printed and sold by B. Franklin and D. Hall.

Loaned by the Grand Lodge Library.

Catalogue

BOOKS RELATING TO FRANKLIN

- 44 Franklin, Dr. Benjamin—The | works | of | the late | Dr. Benjamin Franklin | consisting of | his life | written by himself | together with | Essays | Humorous, Moral and Literary | chiefly in the manner of the Spectator. | New York Printed by Tiebout & Obrian N. D. Evidently a reprint of the London edition of 1793.

Loaned by Bro. John Wanamaker, Philadelphia.

- 45 M. T. Cicero's Cato Major, or Discourse on Old Age. Addressed to Titus Pomponius Atticus, with explanatory note. By Benj. Franklin, LL.D. London, MDCCLXXVIII.

Loaned by Bro. Julius F. Sachse, Philadelphia.

- 46 The | Franklin Family | Primer | containing | a new and useful selection | of | Moral Lessons; | adorned with a great variety of | cuts | calculated | to strike a lasting impression | on the | tender minds of children. | By a Friend of Youth. | Eighth Edition—Boston 1807—a rude wood cut portrait of Franklin as frontispiece.

Loaned by Thomas J. Taylor, Esq., Taunton, Mass.

- 47 Das Nord Amerika, | historisch und Geographisch | beschrieben | —Zweiter Theil | —Zweite Verberserte Auflage | Mit Kupfern | Hamburg | in der Mollerschen Buchhandlung | 1778. Contains engraved portrait by J. C. G. Fritsch.

Loaned by Thomas Lynch Montgomery, Esq., the State Librarian, Harrisburg.

- 48 The Interest of Great Britain considered with regard to her colonies, London. Printed MDCCLX. Boston. Reprinted by B. Mecom and sold at the New Post Office near the town House 1760.

- 49 An Apology for the True Christian Divinity as the same is held forth, and preached by the people called in Scorn Quakers—sixth edition in English. Newport, Rhode Island, Printed by James Franklin, 1729.

Loaned by Bro. William P. Kammerer, W. M. Lodge, No. 91, Philadelphia.

- 50 Sermon—Preached in St. Paul's Church, Philadelphia, Wednesday 27th December 1786 before the Honorable Fraternity of Free and Accepted Masons of Pennsylvania. By Rev. Joseph Pilmore, New York. MDCCXCIII.

Loaned by the Grand Lodge Library.

1706—The Franklin Bi-centenary—1906

- 51 A Brief History of the Rise and Progress of the Charitable Scheme * * * For the Relief and Instruction of poor Germans and their Descendants Settled in Pennsylvania, etc. Printed by B. Franklin and D. Hall, MDCCLV.**

Loaned by Bro. John Wanamaker, Philadelphia.

- 52 A Mite into the Treasury; or Some Serious Remarks on that Solemn and Indispensable Duty of duly attending Assemblies, etc.—Philadelphia. Reprinted by B. Franklin and D. Hall, 1758.**

Loaned by Bro. John Wanamaker, Philadelphia.

- 53 Laws of the Government of New Castle, Kent and Sussex upon Delaware. Published by order of the Assembly Philadelphia. Printed and sold by B. Franklin & D. Hall at the New Printing Office in Market Street MDCCLII.**

Loaned by Thomas David Pearce, Esq., Philadelphia.

NUMBERS 54 TO 85 WERE LOANED BY THE AMERICAN PHILOSOPHICAL SOCIETY, HELD AT PHILADELPHIA, FOR PROMOTING USEFUL KNOWLEDGE

- 54 Broadside. Magna Britannia, her Colonies reduced.**
- 55 Definitive Treaty of Peace between Great Britain and the United States. Paris, 1783.**
- 56 Invitation to the Te Deum, on the occasion of the Treaty of Peace.**
- 57 Declaration by the Representatives of the United States of North America, Philadelphia, 1775.**
- 58 Letter of Marque and Reprisal sent to Franklin.**
- 59 Instructions to the Captains of Privateers.**
- 60 Constitution of the United States, with Convention letter with Franklin's autograph, Philadelphia, 1787.**
- 61 Passy Bagatelle, Supplement to Boston Independent Chronicle.**
- 62 Engraving of Improvement of Electrical Kite.**
- 63 Dr. Franklin's Invitation to Fourth of July Dinner. Passy, 1779.**
- 64 Blank Forms of Loans used by Dr. Franklin.**
- 65 Bill of Lading, 1767.**

Catalogue

- 66 Blank Form of Draft on M. Grand, Banker, used by Dr. Franklin.
- 67 Engraving of the Copley medal.
- 68 Form of Condemnation for Prizes used by Dr. Franklin.
- 69 Broadside—Privateers.
- 70 Franklin's Account of Expenses in England, 1757.
- 71 Franklin's Receipt book, 1747.
- 72 Franklin's Earliest Business Journal-Ledger, A & B, Vol. I.
- 73 Masonic Notice of Loge des IX Soeurs, Paris A. L. 5781. A. D. 1781
- 74 Library Chair from Franklin's House—since used by the presiding officer of the American Philosophical Society.
- 75 Franklin Fireplace—Original Model of.

Diplomas Granted to Benjamin Franklin

- 76 Harvard University (with the tin case in which it came).
- 77 American Academy of Arts and Sciences, 1781.
- 78 Medical Society of London, 1787.
- 79 Academy of Science, Letters and Arts of Padua, 1781.
- 80 Societa Patriotica of Milan, 1786.
- 81 Bataafch Genootschap, Rotterdam, 1775.
- 82 Royal Medical Society of Paris, 1777.
- 83 As Burgess and Guild Brother of Edinburgh, Sept. 5, 1759.
- 84 University of St. Andrews, 1749.
- 85 Photograph of House No. 7, Craven Street, London, where Franklin lived during his long stay in England, as it now appears, showing Memorial Tablet.

NUMBERS 86 TO 116 WERE LOANED BY THE HISTORICAL SOCIETY OF PENNSYLVANIA

- 86 Almanac—Poor Richard Improv'd—Being an Almanack and Ephemeris for the year 1754. Printed and sold by B. Franklin and D. Hall.
- 87 Almanac—Poor Richard Improved—Being an Almanack for the Bissextile year 1748 by Richard Saunders Philom—Printed and sold by B. Franklin and D. Hall.

1706—The Franklin Bi-centenary—1906

- 88 "Liber B"—Ledger of St. John's Lodge of Philadelphia—the oldest American Masonic account book—much of it is in handwriting of Franklin. 1731 to 1738. One entry appears for 1739.
- 89 Franklin's Common-place Book—containing a draft of the letter to his Father and Mother, dated April 13, 1738, wherein he said: "Freemasons have no principles or practices that are inconsistent with religion and good manners."
- 90 Genealogical Chart of the Franklin Family compiled by Benjamin Franklin.
- 91 Burning Glass used by Franklin.
- 92 Letter from a London Merchant, with Notes by Franklin.
- 93 Franklin's Observations on Electricity.
- 94 Note—requesting Chief Justice McKean to act as pall bearer at Franklin's funeral, April 19, 1790.
- 95 Pass issued by Franklin to Philip Petekoff, passing him from his home to the new road in Cumberland County, on which he was engaged to work.
- 96 Bill for Candles from Josiah Franklin.
- 97 Hogarth—Note from Mrs. Hogarth asking Franklin to use his influence on Members of the House of Commons in favor of the Artist's bill in which he was interested.
- 98 Dinner Invitation issued by Franklin to Members of the Federal Congress.
- 99 Franklin Library, Massachusetts—Catalogue and Book Plate of Library founded by Franklin in 1786.
- 100 Note of Franklin to Arthur Lee, dated February 13, 1778.
- 101 Woodcut—of a Russian scientist attempting to verify Franklin's experiments with lightning, resulting in an explosion and causing his death.
- 102 *Philadelphische Zeitung*—Sonnabend den 24. Jun. 1732. Number two of the first German newspaper published in the western world. Gedruckt bey B. Francklin in der Marck-strasse.
- 103 Proposals for Beautifying the University and City of Oxford. From Franklin's Library.
- 104 The Right Honorable Earl of Shelburn Vindicated. From Franklin's Library.

Catalogue

- 105 **Observations on the Nature of Civil Liberty, the Principles of Government and the Justice and Policy of the War with America.** Philadelphia, 1776. From Franklin's Library.
- 106 **Picture—showing three views of subjects relating to Franklin.**
- 107 **Political Caricature of Franklin, during the French and Indian War.**

Franklin Letters

- 108 **To Mr. J. Pennington, London, February 27, 1766.**
- 109 **To Messrs. Abel James and Benjamin Morgan, London, July 14, 1773.**
- 110 **To Hon. James Lee, Passy, January 3, 1779.**
- 111 **To Messrs. Norris & Leech, London, January 9, 1762.**
- 112 **To D. Hartley, Esq., Passy, March 31, 1782.**
- 113 **To Mr. Rhoads, London, June 26, 1770.**
- 114 **To Saml. Rhoads, London, January 5, 1774.**
- 115 **To T. Childs, Esq., March 30, 1790, written three weeks before his death.**
- 116 **To B. Peters, Esq., New York, September 17, 1754.**

NUMBERS 117 TO 127 WERE LOANED BY THE UNIVERSITY OF PENNSYLVANIA

- 117 **Franklin Imprint. Proposals | relating to the | Education | of | Youth | in | Pennsylvania | Philadelphia | Printed in the year MDCCXLIX. | 8vo., 32 pp.**
- 118 **Letter from Edmund Burke to Franklin, asking him to use his offices to induce Congress to withdraw its application for the return of General Burgoyne to captivity in America.**
- 119 **Letter from Lafayette to Franklin, September 17, 1782, announcing the birth of a daughter and asking Franklin to name her.**
- 120 **Letter-press Copy of Franklin's humorous answer suggesting Miss Virginia.**
- 121 **Passy Imprint. Ode in imitation of Alcæus, printed on the Franklin press at Passy, 1783.**
- 122 **Robespierre. Letter from Robespierre to Franklin, first October, 1783, forwarding to Franklin a copy of his argument before the Council of Artois in favor of permitting the use of lightning rods.**

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- 123 Expense Account of Franklin while Minister in Paris, January 1, 1783, to January 30, 1784.
- 124 Diploma of Franklin as honorary member of the Royal Society, Orleans, France, April 5, 1785.
- 125 Diploma of George Fox as member of the American Philosophical Society, signed by Benjamin Franklin, President; dated January 20, 1786.
- 126 Masonic Notice, announcing Franklin's election as an honorary member of the *Loge Bone Amis*, Rouen, France.
- 127 Masonic Notice from R. L. De Saint Jean de Jerusalem, 1785.
See also Number 7, *supra*.

NUMBERS 128 TO 133 ARE FROM THE LIBRARY OF THE GRAND LODGE OF PENNSYLVANIA

- 128 Subscription List. Original subscription list for the erection of Freemasons Hall in 1755; the first Masonic Hall in America.
- 129 Silver Trowel used at the laying of the corner stone of the Franklin Statue, New York, October 26, A. D. 1871, A. L. 5871, by M. W. Bro. John H. Anthon, Grand Master.
- 130 Souvenir Plate. From Franklin Bi-Centennary of Franklin Lodge, No. 134, F. & A. M., held January 31, 1906.
- 131 Souvenir Plate. From Franklin Bi-Centennary of Philo Lodge, No. 444, F. & A. M., held January 16, 1906.
- 132 Souvenir Bust (plaster). From Franklin Bi-Centennary of Philo Lodge, No. 444, F. & A. M.
- 133 Souvenir Plate. From Franklin Celebration of the Pennsylvania Society of New York, December 12, 1905.
- 134 Masonic Aprons. Three Aprons, with portraits of Franklin—used in Franklin Lodge, No. 134, F. & A. M.
See also Numbers 1, 38, 43.

NUMBERS 135 TO 142 ARE FROM INDEPENDENCE HALL, LOANED BY JOINT RESOLUTION OF SELECT AND COMMON COUNCILS OF PHILADELPHIA

- 135 Mahogany Table. Used at the signing of the Declaration of Independence, and during the Constitutional Convention in 1787.

Catalogue

- 136 **Mahogany Chair.** On top of back is a gilded sunburst, surmounted by a liberty cap and pole. This chair was used by the Speakers of the House, from 1736 to 1775, thence to 1783 by the Presidents of the Continental Congress, and by Washington during the Constitutional Convention in 1787.
- 137 **Silver Ink-stand and Sand-box.** Made by Bro. Phillip Syng, R. W. Grand Master in 1741, for the Provincial Assembly, and used continuously until early in the XIX Century.
- 138 **Air Pump used by Franklin.**
- 139 **Lightning Rod.** A section from one put up during Franklin's lifetime.
- 140 **Letter from Franklin to Hugh Roberts,** wherein he mentions the Junto. London, February 27, 1766.
- 141 **Letter of Franklin to William Hallee.** London, April 8, 1759.
- 142 **Insulating Stool used by Franklin in his electrical experiments.**
See also Numbers 4, 9, 14, 28a, 29, *supra*.

**NUMBERS 143 TO 147 WERE LOANED BY JOSEPH Y.
JEANES, ESQ., OF PHILADELPHIA**

- 143 **Letter of Franklin.** Dated Passy, December 10, 1779.
- 144 **Portraits.** Oval medallions of Franklin and Washington on china, in frame.
- 145 **Plates.** One of blue, the other of green design.
Pitcher and Basin. Franklin and kite design, brown ornamentation.
- 146 **Pitcher.** Memorial design.
- 147 **China Mug.** With Franklin maxims.
Bronze Houdon bust. See Number 28, *supra*.

**NUMBERS 148 TO 152 WERE LOANED BY THE LIBRARY
COMPANY OF PHILADELPHIA**

- 148 **Laws of the Library Company of Philadelphia.** Made in Pursuance of their Charter, at a General Meeting, held in the Library, on the Third day of May, 1742. Printed by B. Franklin, MDCCXLVI.

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- 149 Engraving.** By Birch, showing the Philadelphia Library in the year 1800. Fifth Street, below Chestnut, corner of Library Street.
- 150 Locke.** A collection of several pieces by John Locke. London. Printed by J. Bettenham for B. Franklin at the Sun in Fleet Street, MDCCXX. Endorsed upon the title "given by 1732, B. Franklin."
- 151 Electrical Machine used by Franklin.**
- 152 Frame of Coins and Medals taken from the Corner Stone** of the old Library building on Fifth Street, built 1789—demolished 1888. These relics consist of a large Franklin plaque, British half penny, 1773, Connecticut cent, 1788, New Jersey cent, 1787, Nova Constellatio cent (1785 the first U. S. coin), Massachusetts cent, 1788, bronze medal of Washington, medal commemorative of the Peace of 1783.

NUMBERS 153 TO 168 WERE LOANED BY A. WINTHROP POPE, ESQ., BOSTON, MASS.

- 153 Unpublished Sermon** by Rev. Benoni Rowe, August 15, 1755. In the handwriting of Benj. Franklin, an uncle of the great American philosopher.
- 154 Franklin. Life by himself,** printed 1796, for Cushing and Carleton, of the Bible and Heart, Salem, Mass.
- 155 Bibliographies of Special Subjects,** Nos. 1-1883.
- 156 Printing, List of Books on the History and Art of—a Bulletin** of the Boston Library, also giving a list of Franklin Portraits, Medals, etc.
- 157 Franklin, Benjamin, Career of.** Samuel A. Green, 1893, with an account of the Franklin Fund.
- 158 Pamphlet. Concerning the 200th anniversary birth of B. Franklin,** at Franklin, Mass., 1906.
- 159 Granary Burial Grounds, Boston, Historical Sketch of.**
- 160 Will of B. Franklin and Proceeds of Managers and Courts** relating thereto.
- 161 Inaugural Address.** Mayor Samuel A. Green, 1882.
- 162 Printing, Development as an Art,** 1906.
- 163 Order of Exercises at 200th Anniversary of the Birth of B. Franklin.** Boston, 1906.
- 164 Extracts from Autobiography of B. Franklin and other writings,** 1906.

Catalogue

- 165 City Documents, seven in number, all concerning Franklin. Boston, Mass.
- 166 Franklin Medal (silver). Presented by School Committee to Benjamin Pope, Esq., in 1842. Obverse by Wright & Bale, New York. Reverse by Stimpson, of Boston.
- 167 Franklin Copper Cent, 1787. With sun dial upon reverse.
- 168 Franklin Postage Stamp. A wax impression from the original matrix of U. S. one cent postage envelope die, used in 1878 and later.

**NUMBERS 169 TO 177 WERE LOANED BY MRS. EDWARD
P. DAVIS, PHILADELPHIA**

- 169 Hall Clock. Made by Whitehurst, Derby, England. Sent by Franklin to his wife from England.
- 170 Cupboard or Press. Used by Franklin, with shelves and doors upon double hinges.
- 171 Shoe Buckles. Sent by Franklin to his daughter as a wedding present.
- 172 Silver Tea Caddy. Used by Franklin's daughter when making tea for her father.
- 173 Chess Table. Used by Franklin during the latter years of his life.
- 174 Silver Snuffers and Tray used with the chess table.
- 175 Silver Porridge Spoon. Fac-simile of one given him by his wife, Deborah; one of a dozen he had made in England after the original.
- 176 Piece of Hammock, used by Franklin on his ocean voyages.
- 177 China Pitcher, Fruit Dish, three Chinese Plates, French Tea Cup and Saucer used by Franklin.
See also Numbers 10, 11, *supra*.

**NUMBERS 178 TO 181 WERE LOANED BY MR. ALBERT
ROSENTHAL, PHILADELPHIA**

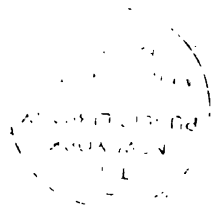
- 178 Lithograph. Large portrait of Franklin.
- 179 Declaration of Independence. An old fac-simile copy of the Original Document.
- 180 Steel Engraving. Franklin at Court of France, 1778. Original, painted by Baron Jolly, Brussels. Engraved by William O. Geller, London.

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- 181 **Steel Engraving. Franklin at the Court of St. James, 1774.**
After a modern painting by Schuensele. Engraved by Whitechurch.
See also Numbers 12, 13, 22, 23, *supra*.
- 182 **Bookplate of Franklin Institute of Philadelphia.**
- 183 **Franklin Institute. Souvenir Medal of Electrical Exhibition, Philadelphia, 1885.**
Loaned by Bro. Edward N. Weyant, Philadelphia.
- 184 **Gold Trowel, with Ivory Handle. Said to have been used by Franklin in his Lodge. It was found in the safe of the United States Bank at Washington, and eventually came into the possession of Franklin Lodge, No. 447, of New York City. Loaned by the Committee on Antiquities of the Grand Lodge of New York.**
- 185 **Tableau de R. L. De Saint Jean de Jerusalem, 1785.**
Loaned by Franklin Lodge, No. 134, F. & A. M., Philadelphia.
- 186 **China. Blue tea pot, cream pitcher and plate, also cup, saucer and mug, with quotations from "Poor Richard."**
Loaned by Miss Grace Bodey, Orwigsburg, Pa.
- 187 **Engraving and Autograph of Franklin.**
Loaned by Dr. John A. McKenna, Philadelphia.
- 188 to 223 **Provincial Flags. Thirty-five flags, representing, among others, the flags designed by Franklin for the Associates.**
Loaned by William J. Heller, Esq., Easton, Pa.
- 224 **Franklin's Office Desk.**
Loaned by Dr. Roland G. Curtin, Philadelphia.
- 225 **Wisdom's Dictates or Aphorisms and Rules—Physical, Moral and Divine. London, printed for John Salusbury at the Rising Sun in Cornhil, 1696.**
Loaned by Bro. John Wanamaker, Philadelphia.
- 226 **Provincial Notes. Printed by Franklin & Hall.**
Loaned by Bro. John Wanamaker, Philadelphia.
- 227 **Medals. Two frames of Franklin Medals, one containing eleven bronze medals.**
Loaned by B. Franklin Pepper, Esq., Philadelphia.
- 228 **Medals. A collection of thirty-two Franklin Medals.**
Loaned by Messrs. S. H. and H. Chapman, Philadelphia.
- 229 **Pitchers. Two large "Franklin" Pitchers.**
Loaned by Messrs. S. H. and H. Chapman, Philadelphia.



THE LOAN EXHIBITION OF FRANKLINIANA
(Looking West)



Catalogue

230 French Mantel Clock. With figure of Franklin on chair beside books and electrical apparatus.

Loaned by Bro. Frederick H. Starling, Philadelphia.

231 Chessmen. A miniature set of red and white chessmen used by Franklin, the whole set going into a small silver egg-shaped box. Given by Franklin to Miss Eliza Hewson (Mrs. David Caldwell), and left by will to Mr. C. S. Bradford, of Philadelphia.

232 Freeman's Register and Volunteers Chronicle. A paper issued in 1838 at the centennial celebration of the institution of the first fire company in Philadelphia.

Loaned by Mr. William McDevitt, Philadelphia.

**ENGRAVINGS NUMBERS 233 TO 241 WERE LOANED BY
MESSRS. J. E. BARR & CO., PHILADELPHIA**

233 B. Franklin of Philadelphia, LL.D., F.R.S. Three-quarters length. Seated. By E. Fisher, after M. Chamberlin. *Messotint.*

234 Franklin Discovering Electricity. From the original picture by Benjamin West, P.R.A. Photogravure in colors.

235 Bowles's Moral Pictures, or Poor Richard Illustrated, being lessons for the Young and the Old, on Industry, Temperance, Frugality, etc. By the late Dr. Benjamin Franklin. 24 oval medallions, including profile portrait.

236 Benjamin Franklin. Bust in an oval in a rectangle. C. Westermayr.

237 Benjamin Franklin. Bust. Profile to left in a circular medallion, below a portrait of John Howard, Esq. By C. Berger, 1792.

238 Benjamin Franklin, né à Boston en 1706 mort le 17 Avril 1790. Bust in an oval in a rectangle. Maria Miou Sculp.

239 Benj. Franklin nach einen Bas-relief. Profile bust to right in a circular medallion. C. Westermayer, 1794.

240 Beniamino Francklin. Full length. Seated. G. B. Bosio dis. G. A. Sasso inc.

241 Buste de M. T. Condon, Grave par Chevellet Galerie des Hommes illustres Vivans.

See also Numbers 19-24, *supra*.

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342-487 Engraved Portraits. Two hundred and forty-six engraved portraits were placed upon exhibition in addition to those already enumerated. One hundred and sixteen of these were loaned by GEORGE R. BARRETT, Esq., BOSTON, MASS., and one hundred and thirty were contributed by Messrs. J. O. WRIGHT & Co., of East Forty-second Street, New York. ✓

Among these engravings the more important were as follows:

His Excellency B. Franklin, LL.D., F.R.S. President of Pennsylvania, etc. *Messotinto.*

C. W. Peale pinxt et fecit, 1787.

D. Benjamin Franklin, et vita inter Americanos acta, et magnis electricitatis clarus. *Messotinto.*

I. E. Haid sculp. A. V. 1778.

The same. *Messotinto.*

I. Elias Haid sculp. 1780.

Francklin. Full bust, head three-quarters to right. *Aquatint printed in colors.*

Vanloo Pinxt. P. M. Alix, Sculpt.

The Politician. Half-length, nearly in profile, seated at a table reading a newspaper. *Line.*

Painted by S. Elmer A. Engraved by T. Ryder.

The same. Before the artist's name, and variety in title: "Dr. Benjamin Franklin" in open letter.

B. Franklin, Philadelphia, LL.D., F.R.S. Three-quarter length. *Messotinto.*

Dessine et Grave par F. N. Martinet.

Benjamin Franklin, LL.D. Envoy from the American Congress to the French Court. *Stipple.*

Benjamin Franklin, LL.D. Full length. *Line.*

M. Chamberlin pinxt. G. M. Brighty del. J. Romney sculp.

Benjamin Franklin, LL.D. Full bust. Oval. Underneath a representation of Franklin flying a kite in an electric storm.

J. Chapman sculp.

Benjamin Franklin, LL.D. & F.R.S. Oval. Underneath the motto, "Ubi Libertas, ibi patria."

Engraved from an Original Picture by Jno. Lodge. *Printed London 21st April 1777.*

Benjamin Franklin, with fur cap and spectacles. *Stipple.*

L. A. Claessens sculp.

D. Beniamin Fraencklin, Grand Commissaire plenipotentiaire du Congres d'Amerique en France. *Messotinto.*

Desine par C. N. Cochin Chev. de Pordre du Roi a Paris 1777.

Catalogue

A. Benjamin Franklin Docteur de Medicine. Line.

P. Marin del Sculp.

Benjamin Franklin, LL.D., F.R.S. One of the American Plenipotentiaries of the Court of France. Line.

Pollard sculp. Engraved for "Murray's History of the American War."

Benjamin Franklin. President des Congresses zu Philadelphia. Stipple.

C. F. Sprinck. sc. Dresden 1796.

Dr. Franklin. Full bust, head to right with fur cap and spectacles. Line.

G. M. Brightly d. J. Brown s.

Benjamin Franklin. Full bust, with fur cap and spectacles. Line.

Dessine par C. N. Cochin Chevalier de l'Ordre de Roi, en 1777. et Grave par Aug. de St. Aubin Graveur de la Bibliotheque du Roi.

Benjamin Franklin. Full bust, with fur cap and spectacles. Line.

Printed for T. Hinton, at the Kings Arms, in Paternoster Row. Engraved for the Universal Magazine.

Franklin, with fur cap and spectacles. Outline.

Scoles. sculp.

Benjamin Franklin, with fur cap and spectacles, and long coat with fur cuffs. Mezzotinto.

Dessine par C. N. Cochin chevalier de l'Ordre du Roi, en 1777. Joh. Martin Will excudit Aug. Vind.

Benjamin Franklin. Three-quarter length, head to right, with fur cap and spectacles. Mezzotinto.

Dessine par C. N. Cochin Chevalier de l'Ordre du Roi, en 1777. Joh. Martin Will. excudit Aug. Vind.

Benja. Franklin. Bust, head to right, with fur cap and spectacles. Vignette. Stipple.

Cochin Pt. 1777. Eng. by H. Wright Smith.

Benjamin Franklin. Full bust, head to left, with cap. Line.

Desrayes del. le Beau scul.

Benjn Franklin. Full bust, head and body in profile to left, with fur cap. Oval. Line.

W. Grainger Sculpt.

Benjamin Franklin. Full bust, with fur cap. Oval. Line.

Heath sculpt. From a Medallion in the possession of Dr. Lettsom.

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Franklin. Full face, with fur cap and collar. *Line.*
Grave par Gve Levy.

Franklin. Full bust. *Stipple.*
H. W. Smith. From the Painting in the Gallery of Versailles.

Benjamin Franklin. Half-length. *Stipple.*
Painted by Martin. Engraved by Longacre.

Benjamin Franklin, LL.D., F.R.S. Three-quarter length, seated with arms resting on a table, reading; the chin resting on the thumb of the right hand. *Messotinto.*
D. Martin pinxt. E. Savage sculpt.

The same. Boston, Published and Sold by Abel Bowen Engraver,
No. 2 Congress Square. Mr. Kensie, Printer.

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Fr. Janet. sc.

A. Benjamin Franklin Docteur en Medecine. *Line.*
P. Maren del. Le Beau Sculp.

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T. Pélacier Sculp. 1782.

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Duplessis Pinxt. Alexre. Tardieu Sculpt.

Benjamin Franklin, compagnon Imprimeur, Ministre Plenipotentiaire des 14 Etats-Unis de l'Amérique Septentrionale. Oval in a rectangle, encircled with oak leaves. On the edge of the base the following inscription: "l'Amour de la Patrie et de la Liberté." "Eripuit Coelo Fulmen Sceptrumque Tyrannis." *Line.*

Catalogue

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Nordheim sculp. *Zu Meyer's Monatsheften.*
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J. D. Gross Sc.
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1706—The Franklin Bi-centenary—1906

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E. Gosselin, pt.

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D. Berger. Sculp 1783.

Benjamin Franklin. Born Jany. 17th 1706. Died April 17th 1790. Vignette. *Stipple.*

Edwin sc.

Benj. Franklin, LL.D., F.R.S. Bust and head in profile to right. Oval. *Line.*

From the "Literary Magazine."

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B. Franklin, LL.D., F.R.S. Ambassador from the Congress of America to the Court of France. *Line.*

J. Norman Sc.

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Benj. Franklin. Bust and head in profile. Circular medallion. *Stipple.*

C. Westirmayr fecit 1794, nach einem Basrelief.

Catalogue

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DER
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als ein paradisischer Lichtes-glantz
unter den Kindern Gottes
hervor gethan.

IN
LIEBES, LOBES, LEIDENS, KRAFFT
und Erfahrungs Liedern abgebildet, die
gedrückte, gebückte und Creutz-
tragende Kirche auf Erden.

Vod wie inzwischen sich
Die obere und Triumphirende Kirche
als eine Paradisische vorkost her-
vor thut und offenbahret.

Und damben, als
Erstliche und zuruffende wächterhimmen
an alle anroch zerstreute Kinder Gottes, das sie
sich sammeln und bereit maehen auf den
baldigen; Ja bald herein brechen-
den Hochzeit-Tag der braut
des Lammes.

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March

JULIUS F. SACHSE,
~~GEORGE B. SACHSE~~
LIBRARIAN.

Wilberforce Games Esq
Lenox Library
New York.

My dear Mr Games

On reply to yours of 18th
Mr Kendrick, will say that
afford us great pleasure to send
Copy of our Bicentenary Travel
Dues under the impression that
was sent to you trusting to the
pleasure of meeting you again in
future

I am
Truly yours
Julius F.

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Sachse

Noted Writer Takes Up Duties at
Grand Lodge, Succeeding
G. P. Rupp.

FRATERNITY 41 YEARS

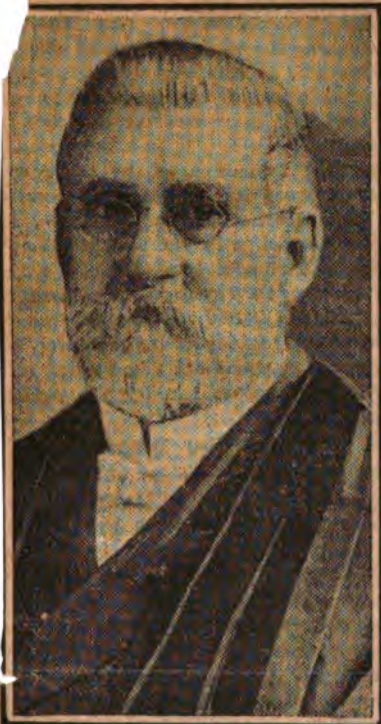


Photo by Gutekunst.

DR. JULIUS F. SACHSE

Who yesterday assumed the duties of librarian of the Grand Lodge of Pennsylvania, Free and Accepted Masons, succeeding George P. Rupp, who died recently.

Dr. Julius F. Sachse yesterday began his duties as librarian of the Grand Lodge of Pennsylvania, Free and Accepted Masons, at the Masonic Temple, Broad and Filbert streets.

He was appointed to the position September 5 by the Committee on Library, to succeed George P. Rupp. Mr. Rupp was ill for seven or eight months previous to his death, and during that time Dr. Sachse devoted much of his time to the library.

Dr. Sachse is well known as a writer on Masonic and historical subjects pertaining to Pennsylvania. He is 65 years old.

In 1865 he joined Columbia Lodge, 91, F. and A. M., of which he is still a member and a past master. He belongs to all the Masonic bodies, and has taken the thirty-second degree of the order.

Among his works are:

"Early Masonic History of Pennsylvania," "Franklin's Masonic Career," "Religious History of Pennsylvania" and "Religious History of the Various Secretariats of Pennsylvania."

Societies of which he is a member are the American Philosophical Society, the Historical Society of Pennsylvania, the Pennsylvania-German Society, the Colonial Society of Pennsylvania, the American Historical Association, the American Library Association, the Pennsylvania Library Association, and the International Congress of Orientalists.

By appointment of Governor Pennypacker he is a member of the Advisory Committee on Public Records of the Commonwealth of Pennsylvania.

ER .

W

